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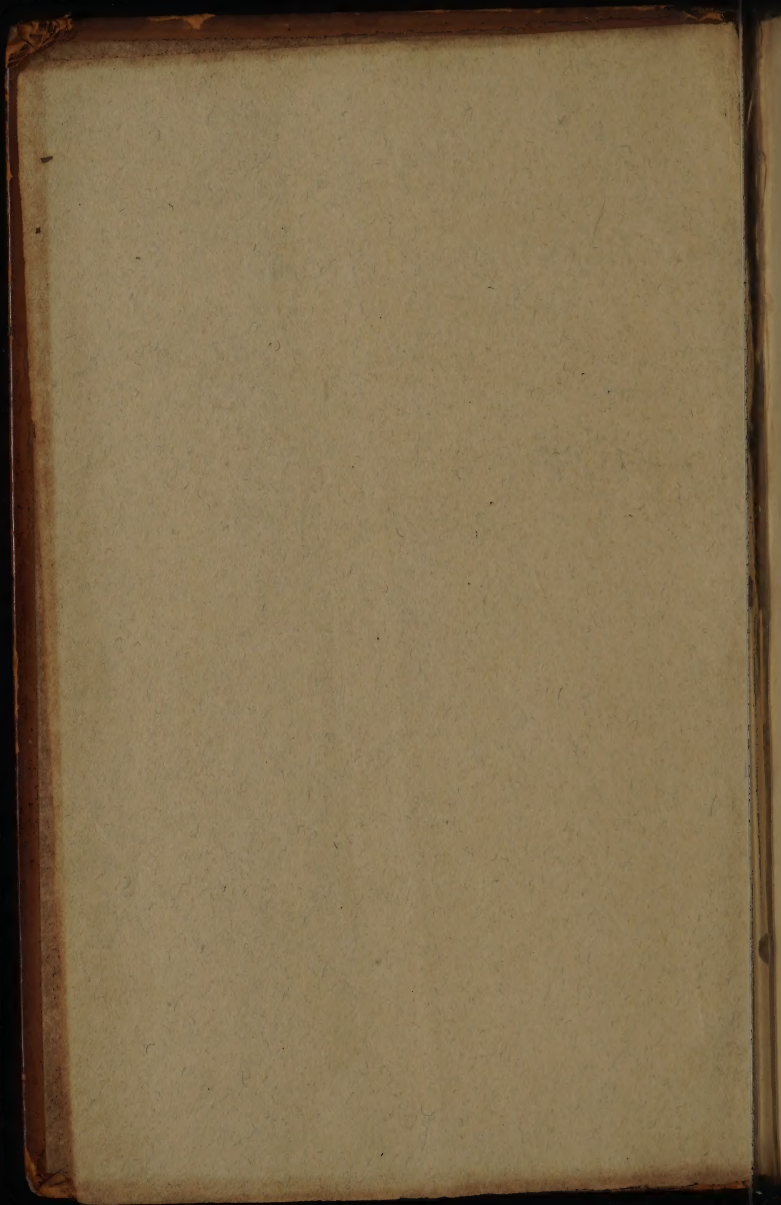
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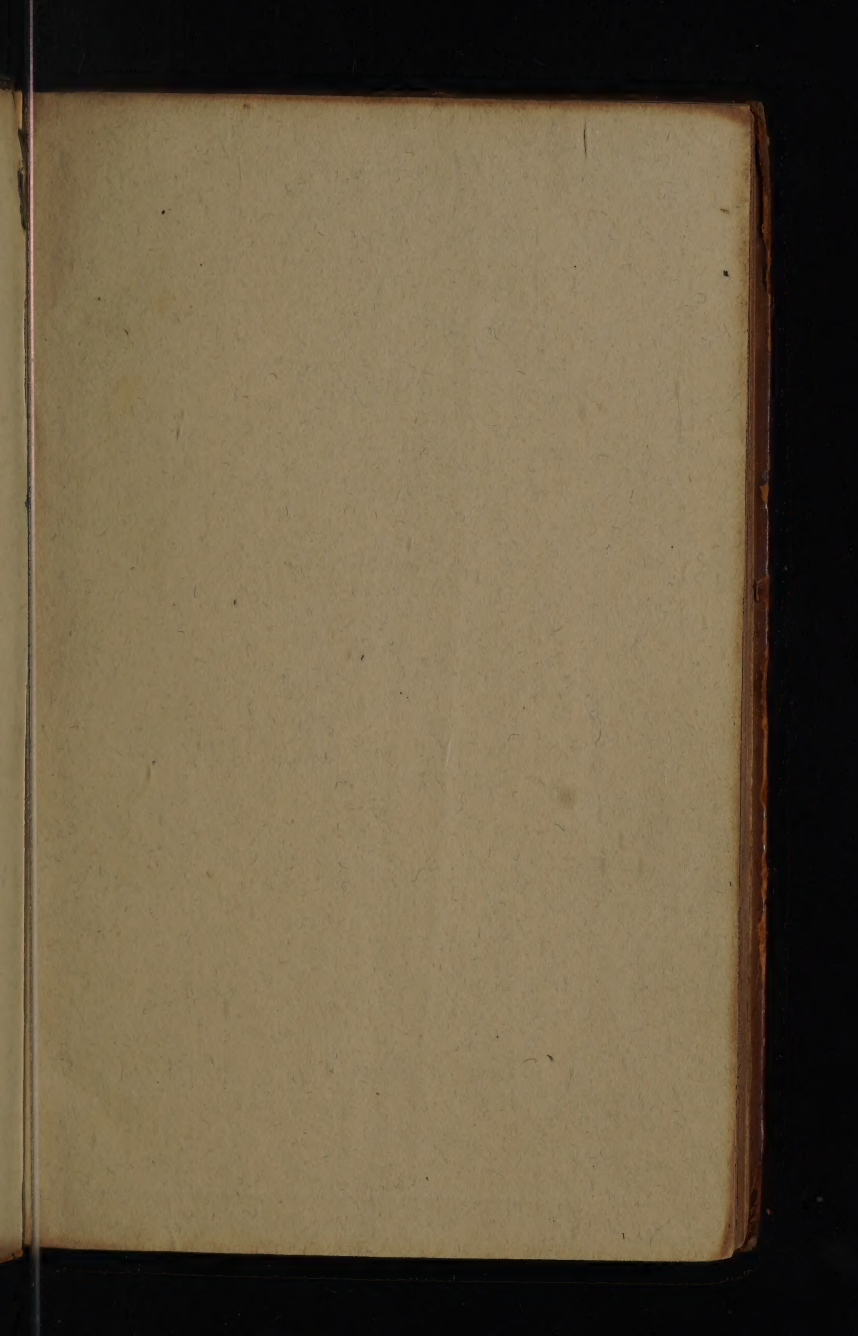
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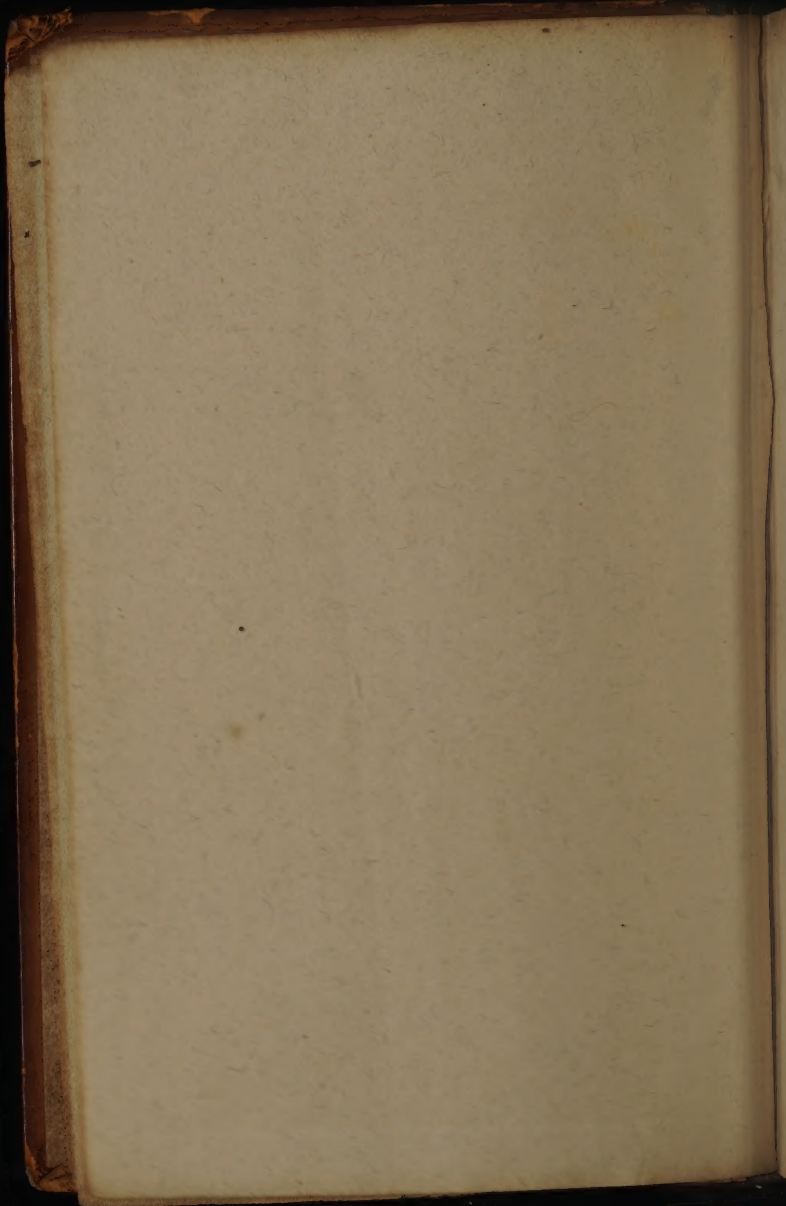
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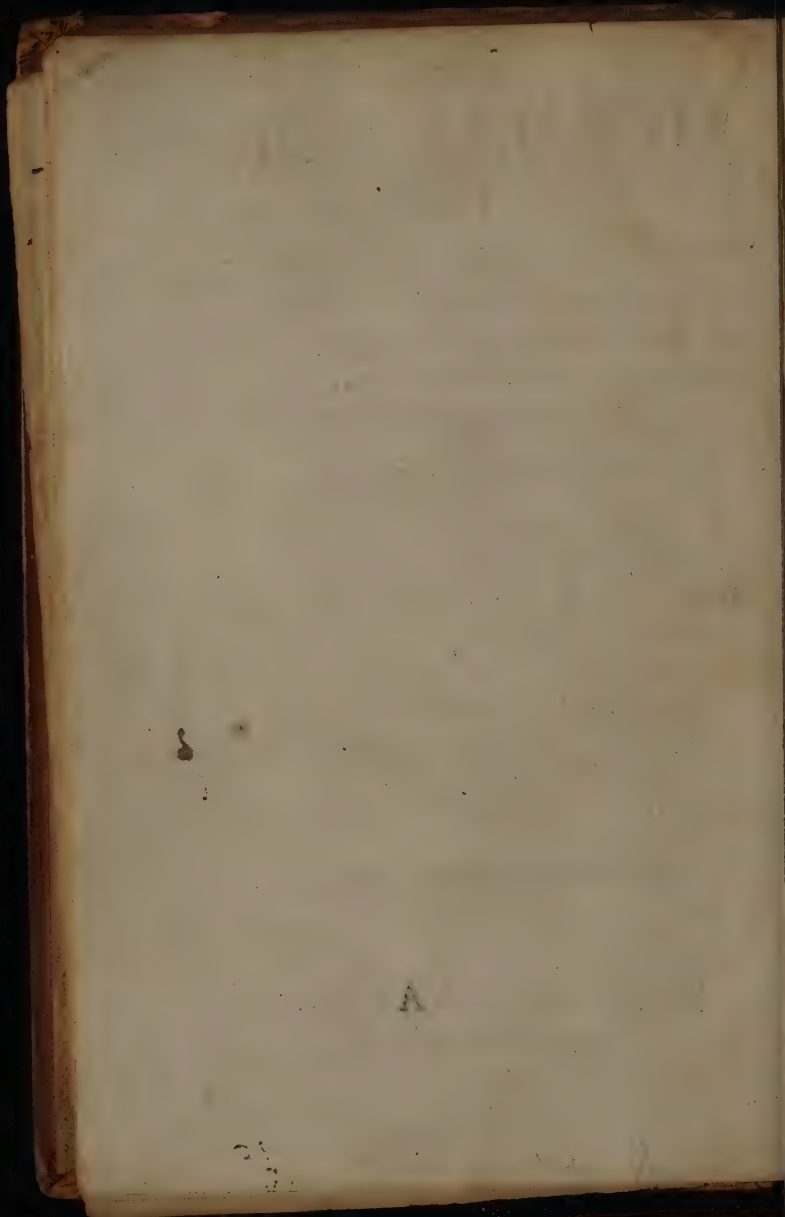
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AN
HERBAL FOR
THE BIBLE.

CONTAINING A PLAINE
AND FAMILIAR EXPOSITION
of such Similitudes, Parables, and
Metaphors, both in the olde Testament and

the Newe, as are borrowed and taken from

Herbs, Plants, Trees, Fruits and Simples,

by observation of their Vertues,

qualities, natures, proper-

ties, operations,

and effects:

And

BY THE HOLIE PRO-
PHETS, SACRED WRITERS,

Christ himselfe, and his blessed Apostles

usually alledged, and into their heauenly

Oracles, for the better beautifieng

and plainer opening of

the same, profitably

inserted.

Drawen into English by THOMAS
NEWTON.

Imprinted at London by Ed-
mund Bollifant.

1587

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v

AN
HERBAL FOR
THE BIBLE.

CONTAINING A PLAIN
AND FAMILIAR EXPOSITION
OF such Similitudes, Parables, and
Figures, both in the Old Testament and
the New, as are borrowed from the
World of Plants, and which are
not otherwise explained.
By Thomas Grew, Esq.
F.R.S.

BY THE HOLY PRO-
PHETS, SACRED WRITERS,
AND DIVINE DOCTORS
OF the Church of England
and other Christian Churches
and Divines of the
West.

AMSTERDAM, 1704.

Printed at London by Ed-
mund Hall.

TO THE RIGHT
HONORABLE, MY VERIE
GOOD LORD, ROBERT EARLE
of ESSEX and Ewe, Vicount of He-
reford and Bourghier, LORD Ferrers of
Chartley, Bourghier and Louaine, &c. Your most
humble, THOMAS NEWTON wisheth increafe
of all spirituall gifts, long life and hap-
pie daies, with all felicitie in
flourishing ho-
nour,



LETTER
F I WERE
to yeeld a rea-
son for my bold-
nesse, in presu-
ming to present
by way of dedi-
cation, this my
poore tranaile
unto your Ho-
nor : beside o-
ther of suffici-
ent force to
moue me ther-
unto, I might

(and that truly) say, that the lively sparks, and tried
prooffe of your L. Heroicall spirite, farre and neere
with generall voice sounded out and emblazoned
by your thankesfull welwillers, your vndaunted con-
rage and valour abroad, your surpassing affabilitie
and

THE EPISTLE

and courtly curtisie at home; and (which most is of all) your feruent zeale according to knowledge toward the glorious Gospell of Christ, were causes moving, or rather vehemently thrusting me on by this meanes and in this sort, dutifully to attempt your Honorable patience. Of such force is true Nobilitie, accompanied with hir proper adiuncts, and inuested with hir peculiar titles, that she draweth all men into the loue and admiration of hir. So that all men to their incredible comfort do ioyfully note and euidently behold the linely image and expresse paterne of that Mirror of Nobilitie, your late most magnificent father, brightly shining in you his sonne: being like ynough (through Gods good fauor, mercifully finishing that, which he hath already graciously and richly begun in you) if not in ech point to surmount, (which is scarcely possible) yet at least to match (which is most Honorable) his martiall seruices, valorous prowesse, moorthie attempts, venturous exploits, inuincible courage, renowned bountie, and most noble generositie.

The troupe therefore of Vertues, deliuered unto your Honor (as it were by hand) from your so noble a Parent, and together with the hereditarie succession of his lands, left, and (by nature) lineally descended unto you, was the Loadestone, that mightily drew me, being a rude lumpe of unwrought Tron, to admire your excellent graces: and by such meanes as I am able, to testifie this my zealous loialtie toward so Honorable a Gentleman, so rare a Peere, so sure a Botreaux unto his Countrie, & so pretious a Paragon of perfect Nobilitie. Not doubting, but your
good

DEDICATORIE.

good Lordship will dispence with my presumption, and accept in good part this small token of my faithfull hart and loyall minde : which being most willing and readie, would not stay to performe (euen to the uttermost) that which I ought, if I could do that, which (alas) I cannot.

The worke (my Lord) in my simple opinion, for the choise of the Argument, raritie of the matter, and profit of the circumstance deserueth to be aduisedly read, attentiuely considered, effectually ruminated, and perfectly digested. I am the bolder thus much to speake in the behalfe of it, euen for Lemnius his sake, the chiefe Author thereof: whom especially I haue followed; although for respects, not alwaies (as a Votarie) precisely tyed my selfe vnto his sentence, nor euerie where word for word religiously expressed his discourse. But haue (vpon occasion) in some places, added vnto him for the more perspicuitie : in some, taken away, to auoid tediousnes and prolixitie : in many, by conference with other Authors, at large explained that, which I thought was too compendiously couched, and ouer mystically inuolued in termes of obscuritie : but no where (perdie) otherwise haue I dealt, than I knowe to be vsually tolerable, and by good presidents among the learned, authentically warrantable.

I doe frankly confesse, and willingly professe my selfe to haue beene singularly delighted in reading sundrie of this mans learned bookes: and haue partly testified my good liking thereof, tenne yeeres ago, by publishing in print a profitable Worke of his, vnder the title of The Touchstone of Complexions;

THE EPISTLE.

ons ; which I then translated out of Latine into English, in my native Countrey of Cheshyre, and dedicated unto the Right Honorable, my singular good Lord, the Baron of Cobham.

Receiue now therefore (Right Honorable) into your protection and patrociny, these my poore labors: and if they seeme woorthie, shrowd them from the criticall doome of waiwarde Wranglers and surly Areopagites, that without looking into my intent, will perhaps be busie ynough to condemne mine attempts. Which humble sute, as I doubt not but to obtaine at your Honors hands: so, enioying the same, I shall thinke my paines sufficiently recompenced; my selfe to enterprise some other thing to your L. liking, encouraged: and to be ech way as surely guarded, as Vlysses euer thought himself under the shield of noble Ajax.

From my poore house at Little Ilford in Essex,
the 26. of May. 1587.

Your L. at commandement,

THOMAS NEWTON.



MONARCHES, KINGS, PRINCES, PROPHETS, AND SACRED

Writers haue been singularly delighted, and profoundly seene in the skill of Plants

and Herbs : as by the sundry Metaphors, Similitudes and Parables, by them in their Works,

Prophesies, and Writings vsed, it doth manifestly appeere.

The first Chapter.



That noble Kings and renowned princes in the old time (euen otherwise most busily encombred with garboyles of wars) haue beene studiously addicted and singularly delighted in the serch

and knowledge of the nature of Plants and Herbs : both ancient histories doe sufficiently witnesse, and the books of the sacred Bible do largely testifie. For, the search and skil of these things, carrieng with it such pleasant store of delectable varietie: and furnished no lesse with

B

profit

An Herball to the Bible.

Kings and
princes, great
Herbarists, &
Students of
Physicke.

profit than pleasure, seemed nothing at all derogatorie from the maiestie of Kings, nor any whit vnfitting the honorable estate of Princes, somewhiles to solace and recreate themselves with these kinds of studies: namely & specially when and so often as they could (as it were) breath from their other most vrgent affaires, and haue either time or leisure to intermitte their other weightie and serious proceedings. And by this kind of studie (whereby not onely their minds, but their bodies also were singularly solaced) their fame and memories became as glorious and renowned, and their honorable magnificence as highlie dignified, as by anie other their woorthie acts, noble conquests, or triumphant victories whatsoever.

Mythridate,
found out
and deuised
by a mightie
king.

Seuerall
herbs knowne
by the
names of
these princes,
for that
they first
found out
the vertues
thereof.

Heerby *Mythridates* the noble king of *Pontus* (hauing vnder him 19. kingdoms) through excellent skill in herbs, and for that his most singular inuention of the soueraigne Triacle and cordiall preseruatiue against poison, and all other contagious and infectiue diseases, hath woon vnto himselfe an immortall name among all posterities. *Lyfmachus*, *Eupator*, *Gentius* the king of *Illyria*, *Artemisia* Queene of *Caria* and wife to *Mansolus*, with manie others, are famously renowned, not so much for their noble exploits in martiall affaires, as for their exquisite skill and profounde knowledge of Plants and Herbs.

Marcus Curius a noble warrior and right
vali-

An Herball to the Bible.

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valiant Generall among the Romans, after he had vanquished *Pyrrhus* the puissant king of the *Epyrotes*, so greatly delighted in this knowledge of Herbs, that he withdrew himselfe from all worldlie cares, and quietly betooke himselfe to end the remainder of his daies in the delectable practise thereof, in the Countrey. The same course did *Lucius Cincinnatus*, and *Marcus Valerius Corvinus* (two noble personages) likewise take.

Solomon also the mightiest and richest king that euer was (who beside his infinite treasures and inestimable wealth, had giuen vnto him by almightie God such ripe wisdom and exact knowledge of things, that no king in the world was comparable vnto him) among other his rare and admirable vertues, is set downe in holie Scriptures to be surpassingly skilled in the vertues, qualities, and operations of Herbs : and that he was able to reason, discourse, & dispute not onely of Beasts, Foules, creeping things, & Fishes, but of trees also and Plants, from the *Cedar* in *Lebanon* to the *Hysope* that springeth out of the wal: that is, from the highest & tallest tree, to the smallest shrub and lowest herbe.

Solomon a most excellent Herbarist.

1. Kin. 4. 33.

Wisd. 7. 17.

Besides *Solomon*, there be sundrie other holie men and blessed Prophets among the Hebrewes, that doe manie times insert into their prophecies, and vsually borrow comparisons, taken from the names & effects of Herbes. For some plants seruing to one purpose, and some

Herbs haue sundrie effects and operations.

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to another, some being good for nourishment, some for medicine, and some for both: some being hurtful and dangerous to nature, some wholesome, cordiall, and soueraigne: the Prophets of God were thereupon mooued to take and fetch from them manie right apt Similitudes and proper comparisons, to adorne their Sermons, & garnish their matters withall, to make the same by such familiar meanes the easier to be conceiued, and the readier to be beleened.

And although in each other kinde of learning, humane discipline & philosophie, there be manie singular ornaments and peculiar garnishments, effectually to delight the mind, and to drawe it by example and imitation to vertue and honestie: yet for the true and perfect atchieuing, and fuller bringing to passe of these things, there be none of greater, nor yet of like force and efficacie, to those that are vfed by the holie Prophets in their diuine Writings and Prophecies; so that to him that is any whit reasonably seene either in the works of Nature, or in heauenlie contemplations, it may easily appeere, how that their writings and prophecies are not barren, rude, ignorant, and vnartificiall: but profitable, fruitfull, learned, and eloquent. For, the holie scripture being giuen by inspiration from God, fully and sufficiently instructeth the mind, and furnisheth the conscience and soule with most sweete foode and wholesome nourishment. Which thing,

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thing, the kinglie prophet *Dauid* right wel declareth, where he vseth a very fit similitude borrowed from fresh Pastures, greene Medowes, pleasant Brooks, and wholsom Waters, wherewith cattle be delicately fed, and expediently nourished. *The Lord* (saith he) *is my shepheard, I shall want nothing: he maketh me to rest in greene pasture, and leadeth me by the still waters.* So likewise in another Psalm, where he reioiceth in the Lord, and highlie praiseth his holie name for blessing him with store of heauenlie riches, yea and of earthlie benefits also, as Cattell and fruitful soile, he saith: *The lines are fallen vnto me in pleasant places.* For in the old time, men vsed to measure their land with long ropes, & thereby to share out their Acres & bounds, according to euerie mans right and title: as now we do with perches or poles.

Now, for that there be of these kindes of speeches infinite places both in the olde and new Testament, diligently noted and founde out as wel by the ordinary practise and course of life, as also by obseruation of the nature, effect, and vertue of Things: I haue at this time thought good to bestowe some labour in this Booke to set downe the same vnto the view & consideration of the studious Reader: wherby he may see what a rich treasure of knowledge and wisdome there is laid vp in the sacred Scriptures; which affoordeth vnto the industrious Christian, store ynough of matter both pleasurable and profitable, delightfull

An Herball to the Bible.

and wholesome. Neither is it possible for a man to reape anie the like benefit of plentiful knowledge and copious learning, nor to taste such foison of soueraigne foode both for soule and conscience, out of anie Works written by Philosophers, Orators, or Poets, as hee may out of the most plentiful storehouse, and aye lasting fountaine of Diuinitie, and out of those bookes which were endited by the holie Ghost, and written by heauenly inspiration. So that whosoever shal aduisedly consider, and attentiuely discusse the deepe mysteries and profound knowledge laid vp in the Scriptures, and therewithall also what surpassing wisdom hârboured in their mindes, which left behind them such diuine instructions and wholsome documents, cannot choose but most plainly perceiue, by how manie degrees, diuine learning and sacred studies do incomparably surmount all profane skill, and humane knowledge: and how far things heauenly and eternall do excell things earthlie and transitorie.

That the holie Prophets were not onely most exactly seene in the peerelesse skill of Diuinitie, but most exquisitly also furnished with the entire knowledge of all things naturall: and not ignorant in anie kinde of learning or discipline; may hencefoorth bee sufficiently prooued, and manifestly gathered, for that in their writings they vse so manie Similitudes, & make so many Comparisons of things fetched

ched out of the verie secrets and bowels of Nature; as namely, from beasts, fowls, worms, creeping and swimming creatures, Herbes, Trees, the Elements, fire, water, earth, aire, riuers, brooks, wels, cesterne, seas, stars, pearls, stones, lightening, thunder, raine, dew, heate, drowth, cold, winds, blasts, haile, snowe, frost, ice, corne, seede, salt, leauen, nets, snares : and likewise from the humours in a mans bodie, Blood, milke, generatiue seede, menstrue, woman in trauell, child-birth, drosse, yron, golde, siluer, and innumerable other things, where-with they learnedly beautifie their matter, and (as it were) brauely garnish and deck out their termes, words, and sentences with tropes and figuratiue Phrases, Metaphors, Translations, Parables, Comparisons, Collations, Examples, Schemes, and other ornaments of speech, giuing therby vnto their matter a certaine kind of liuelie gesture, and so consequently attiring it with light, perspicuitie, easinesse, estimation, and dignitie : stirring vp thereby mens drow-sie minds, and awaking slothfull, negligent, carelesse, sluggish, and retchlesse people to the consideration and acknowledgement of the truth, and to the following and imbracing of godlines.

Heereby as they doe withdraw and deterre the wicked from their wicked waies, by laieng downe before them, Similitudes tending to such purpose : so doe they no lesse stirre the vp to vertue, to true happines, to perfect fel-

An Herball to the Bible.

citie, to sound assurance, to the feare of God, and trust in his mercie. Finally, they each waie seeke to win them to the knowledge of God, and of themselues; and leaue no waie vnattempted to allure and bring them to the truth and perfect blessednes.

And as touching the godlie, which feare the Lord, and frame their liues accordingly, they cease not to incourage, confirme, strengthen, and establish them in their vertuous doings, by earnest exhortation to persist in their well begun exercise. They doe (as the Apostle S. Paul also willeth) admonish such as *walke inordinately*, and liue out of course, being vntractable and vnruely, to remember their dutie; and to acknowledge their fault; they gently reprocue them, and mildly seeke to recouer them; they comfort the weake, and cheere vp the moornfull, they strengthen and raise vp the feeble and broken harted, they reuiue the sorrowfull and heauie spirited, they raise vp them that are throwen downe: they vse lenitie, mildnesse and compassion towards al men in generall: they are slow to anger, slow to reuenge and violence: they heale the broken and bruised consciences, they preach deliuerance to the captiues, sight to the blinde, libertie to the imprisoned, comfort to the afflicted, ioy to the distressed, health to the sicke, recouerie to the diseased; and to the miserable, releasement from the thraldome and tyrannie of the Diuell: all these they notably
and

2. Thes. 3,
vers. 11.

1. Thes. 5,
vers. 11.

Isai. 61, 1.

Luk. 4, 18.

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and elegantly set foorth in their writings by most apt Parables, forcible Comparisons, and effectuous Similitudes.

Seeing therefore each one of the Prophets (among whom, many were kings, and descended of roiall blood) haue discoursed of these things, and inserted the same into their writings: seeing likewise our Sauour Iesus Christ and his Apostles haue practised the same, and shewed foorth the like kinde of doctrine: I thought my labour should be well bestowed, if briefly and by the waie, I should in this treatise shew what store of excellent learning, profound wisdome, hidden knowledge, and exact skill of nature; what zeale likewise of aduancing true religion, and of banishing al idolatrie and superstition there rested in those men that by diuine inspiration haue left and deliuered vnto vs such woorthie and wholesome matters, and such surpassing knowledge, by drawing into their bookes (for the greater ornament and setting out of their speech) the whole store and furniture of Nature.



The

The second Chapter.

*Of the qualitie, propertie and nature of Mandrake,
which Rahel, by intreatie and composition
got of hir sister Leah.*

IN the infinite number of fresh, green and flourishing herbes, which almightie God the creator and maker of all thinges hath made and appointed to grow out of the earth for the vse of man: the herbe *Mandrake* is not of least account, not last to be reckoned. Of the which, (bicause there is speciall mention thereof made in the holy Bible, and for that also it was accounted of, as daintie, delicate, and much desired to be eaten) we wil therfore begin this our present discourse, and argument thereat.

Mandrake.

There be of this Herbe two kinds: the one hauing leaues much like vnto Lettice, sauing that they be narrower and smaller, and of a darke or dim greene colour. The Apple whereof groweth out at the centre or middle of the stalke, vpon the smal slender stems, in the bignes of a Filberd, and some as big as a Walnut, or Chestnut. And this kind is called the female *Mandrake*.

But the male *Mandrake* hath more goodly,
faire

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II

faire and large leaues, of a whitish or milkie greene colour : whole Apples growing out at the middle of the stem among the broade and spread leaues, are in forme round and orbicular, and of colour, yellow, much like to the yolke of a hens egge, of a strong sent and sa- uour, prouoking sleepe; but yet pleasant and delightful: the roote is blackish, clouen into two diuisions or clifts, like legs, folding and wrapped one about another, about the which, there grow many fine threeds or small haire.

Wherevpon certaine cosening Makeshiftes, Much paltrie
deceitfull Pedlars, & hypocriticall lurdeins in- and cosening
times past, and yet still in some places, deuise knauerie v-
out of the roote of this herbe, and Brionie, to sed about
to make certaine shapes and proportions like to Mandrakes.
the feature and phisnamie of a man, resem-
bling sometime a man & sometime a woman;
being neither afraid nor ashamed to persua-
de and beare the simple ignorant people in hand
that they grow naturally out of the earth in
such forme, proportion and making. Some of
this lewd rabble of shifting mates, & shameles
deceiuers, impudently and boldly auouch and
constantly affirme, that this is a creature, ha-
uing life, and engendered vnder the earth of
the seed of some dead person, that hath beene
conuicted and put to death for some felonie
or murder, and that they had the same in such
dampish and funerall places where the saide
conuicted persons were buried: by which per-
swasion they pitifully abuse the credulitie of
sec'y

seely people, & get from them by colour thereof no small sums of money. And some haue beene made to beleue, that the apples and roote of this herbe hath had great vertue to procure antasie (which they call loue) and as it were to enchant, and (perforce) to cause the partie to whom it should be giuen to doate in amorous conceites, and to be foaded in a fooles paradise, as it is termed.

Rahel (as the scripture mentioneth) was verie desirous of this Apple, & made importunate sute to obtaine it. For when as *Ruben* went out into the fieldes in the daies of wheat haruest, he founde *Mandrakes* and brought them to his mother *Leah*: which when *Rahel* perceiued, being one that enuied hir sister for hir fruitfulness in bearing children, she desired and entreated hir said sister to giue hir of the same *Mandrakes*. *Leah* being offended with hir sisters importunitie, denied hir request, and refused to bestow the Apples vpon hir. At length the matter betweene them was composed and agreed vpon, vnder this condition, that *Leah* the night next following shoulde sleepe with *Iacob*, who was husband to them both, and slept with them by turnes: and that *Rahel* should haue and enioy the *Mandrakes*; which she is thought to haue gotten from hir sister, to the intent thereby the sooner to conceiue, by eating the same apple, and sleeping with the patriarch *Iacob* hir husband. For, she greatly spighting hir sisters fruitfull wombe,

and

Gen. 30, 14.

Rahels sute
to Leah for
Mandrake.

and no lesse desiring to banish and put awaie from hir selfe the rebuke of barrainnes and sterilitie : bitterlie expostulated with hir husbande , for that she could beare no children, whereashir sister was the mother of manie. But *Iacob* wiselie and grauely correcting hir error, and somewhat mooued with displeasure against hir, told hir, that he was not therefore to be blamed; for that fruitfulness and bearing of children was the gift of God, and disposed at his diuine will and pleasure.

Now , whether *Mandrake* haue any such vertue to make women fruitfull, and to helpe conception , therein lieth the question and doubt. For, seeing that it hath a soporiferous nature and sleepeie qualitie, and is withall also verie colde, it is thought to be vtterlie vnprofitable, vnfit and strengthlesse to worke anie such effect. For answer wherevnto, this I say, that as I confesse it to be vnauaileable and vnable to worke such effect , or to bring anie such thing to passe in cold and moyst countries, or in a cold and moyst wombe : so again in hot , parched and adust places it standeth with good reason that it may well effect such a consequence. So that I am of opinion, that in *Aphrike, Spaine, Iurie, Mauritanie, Barbarie, Egypt* and such like countries, where the women be of an hot constitution, and haue adust, drie, vnkindely, faint and leane wombes, this kinde of Apple may safely and verie conueniently be eaten. For by the eating thereof, the bodie

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bodie may expediently be brought (as I thinke) to a temperatenes : in that, the same (after carnall knowledge) being brought a sleepe, the wombe is the better enabled to re-
taine the seede, not suffering it to euaporate as in an hot & dry matrix it vially commeth to passe. Which thing I haue (by experience) in many founde to be true : who for the great and excessiue distemperance of their wombs, haue continued barraine and childlesse, albeit their husbands haue beene as likely men to haue begotten children as any. Yea this same distemperance hath many times bred contagion in the generatiue partes of manie men, through the falsuginous, and frequent vnnatural humour thereof. To women of such constitution, (who for the most part are immoderateliue thereby giuen to vntamed lust) these *Mandrake* apples may without any danger, yea to great purpose and auaille be safelie giuen: as also Pompions, Cucumbers, Gourds, Melons, Purselane, Lettice, Nightshade, with such like cooling Simples, whereby that excessiue heate, and immoderate distemperance of the matrix and wombe may be qualified, and conueniently rectified.

I know right wel that in these our Northren parts of the world there are sundry kindes of Plantes and Herbes, which being naturallie harmefull and pernicious, can not choose but empaire and damnifie health, if their dangerous qualitie and offensiue effect be not inhibited

bited and met withall. This is the reason, why we qualifie all those Herbes that are naturally colde, with pepper, ginger, & graines of Paradise: by the which, their malice is restrained, & their harmfull qualitie conquered. So, Mushromes & such other excrements of the earth, to the *Italians* and people beyond the *Alpes* are nourishable and harmelesse, whereas to vs inhabiting this countrey, they are both dangerous and venemous, vnlesse their pernicious qualitie by some hot condiments be mitigated and mastered. Moreouer in hot regions, parched and burned with the full force of the Sunne, all thinges attaine the sooner and the better to their ripenes: whereby it cometh to passe, that these kindes of delicacies, which (as stirrers and prouokers of wanton lust) are so highly esteemed, and so inordinately desired of these lasciuious riotours and incontinent spend-thriftes, to increase and irritate their beastly lust, do little or nothing preiudice the health of their bodies.

But that the Hebrewes in the olde time tooke great delight and made singular account of *Mandrake* for the fragrant smell, and singular comfortable sent thereof, may well appeere by that marriage song or *Canticle* of *Solomon*. Which maketh me to thinke that it was greatly esteemed, much desired, often Cant. 7, 13. handled, and carried about in *Iurie*, for that it hath in it a verie delicate and pleasant smell, inducing and prouoking sleepe, which vnto wearie

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wearie and weake persons is both comfortable and recreatiue.

And now to speake somewhat by experience in my selfe, what I haue found and tried by this *Mandrake*, I will heer by the way shew you, what happened vnto me through the same. It so fell out, that in the sommer season (for at this time of the yeere the *Mandrakes* be ripe) I chaunced once or twice negligentlie and rechlesly to lay vp on a shelve in my studie some of these goodly and beautifull apples. But behold what thereof ensued. Certes I became so sleepe and drowisie, that I could not, but with verie much adoe, keepe my selfe waking. Striuing thus (all that I could) to shake off this drowines, and finding no reason to lead me how it should so come to passe, at length by casting mine eie about ech corner, I espied the *Mandrakes*, which I had afore there laid: which after that I had taken away and remooued into another rounge, I presently recovered my former alacritie, and put to flight my sluggish drowines.

But from this sweete smelling and most fragrant apple, (whereby the carrier thereof becommeth gracious and the better liked with
Cant. 7, 11. his beloued) the bridegroome taketh occasion to walke forth into the field. For, when as in the spring & sommer seasons all things doe burgen and flourish, and that the *Mandrake* and other pleasant plants do gallantlie and odoriferouslie smell, he calleth his spouse or
bride

bride out of hir chamber, to the intent she may for a while leaue the citie, and pleasantly repose hir selfe in the gardens of pleasure in the suburbs, refreshing hir selfe with the manifold varietie of most beautifull herbs, and delightfome trees, as namely, spike-nard, violet, lillies, pomegranate, *Mandrakes*, and the flourishing vine. For, as all the trees, herbs and plants growing out of the earth, doe in the spring time of the yeere, specially flourish and blossome, and exceedingly both for the gallant hue of the bloomes, and also for fragrancie of smell delight the beholder: so namely and aboue the rest, the Vine sendeth foorth a most excellent and surpassing sent.

It flowreth about the beginning of *Iune*, and hauing many weake and slender branches from whence groweth fundrie newe knottie shootes, bringing foorth at euerie knot or ioint, broade iagged leaues diuided into fise cuts or parts, it yeeldeth foorth a most pleasant smell, wherewith the hart and braine of man is maruellously recreated, so that it is no small solace and delight for a man during the time of the flowring therof, to dine, sup, or otherwise to passe away the time in some conuenient arbor or gallerie vnder this most gallant and braue tree.

It is also saide that the odour and smell of the leaues & flowres of this tree be so soueraigne, that no venemous beasts wil approach

C neere

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neere thereunto ; insomuch that Serpents, Snakes, Adders, Toades, and such like, cannot abide to come neere where it is. During the season and time therfore of the flowring of this tree, it is right wholesome vnder the shade therof to walke, sit, conferre, talke, and coole our selues, sith the same may without danger of noisome and venemous creatures be safely performed. The Bridegroom Christ therefore (for so is he termed by *Iohn* the Baptist, being singularly affected toward his Spouse the Church, which is the Congregation of faithfull beleeuers) delighteth in nothing more, than in the aduancement of the honor, dignitie, comelineffe and beautie of his Bride : neither contrariwise, doth the Bride in any thing so much delite as in requitall of kindnes, and recompence of curtesies toward hir husband and Spouse : so that betweene them twaine, there is no apt, proper, and resembling Similitude to bee conueniently gathered either out of the Heauens, Stars, Planets, Mountaines, Hills, Woods, Groues, Fields, Herbes, Flowers, Trees, Wine or Vine, out of which any sweet, pleasant, delectable, or wholesome smell, sauer, or sent proceedeth ; but that the same be most pithily, and according to the honorable dignitie of either partie most fitly applied, and vpon occasion most orderly and learnedly alledged.

Thus is the Bridegroom there aptly
compa-

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compared to sweete Spikenard, to a bundle of Mirrhe, to a bunch or cluster of pleasant Grapes. The same Bridegroom also compareth his beloued (for hir excellent whitenes and sweete smell) to a Lillie : insomuch that if hir handmaids or those of hir traine should be compared vnto hir, they should seeme to be but thornes and mungrels, without honor, beautie, estimation or dignitie. These and such like Metaphors are most plentifully to be read and seene, not in this Song or Canticle onely, but in all the rest of the sacred Scripture also ; so that there is offered vnto each diligent Reader and industrious Student matter ynough, wherwith to delight himselfe, and to recreate his minde, at least way, if he attentiuely bende himselfe in frequent desire, entire care, and aduised cogitation to consider heerein the excellencie of Nature, and the incomprehensible maiestie of the Maker and Creator.

There are founde (I say) in this Song or Canticle, very elegant similitudes taken from such things as are knowen to be cordial and foueraigne remedies against the debilitie of the vital spirits, Sounding extasies or Traunces: as namely, sweete, smelling and redolent wine, delightfull and comfortable Nosegaies of fragrant Herbs and pleasant Flowers. So likewise the Bride being now readie to faint and languish, and (as it were) at the point to quaille and shrink downe through immode-

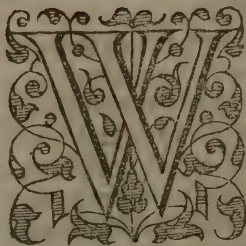
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rate loue toward hir husbände and Spouse,
commandeth hir handmaids to bring some
comfortable Restoratiues, & to apply sweet
sented odours to hir nose: *Staie me* (saith she)
Cant. 2, 5. *with flowers, and comfort me with apples, least I
faint, for I am lone sicke.* So also doe we vse, when
anie fall into a sounding or traunce, to giue
vnto them Cinamome, Cloues, Vineger, Ci-
trons, Lymons, Myrtle, Narde, and other
foote Simples to smell vnto, which by the
Scriptures, and ordinarie experience are
known to be for that purpose good, cordi-
all and soueraigne.

The third Chapter.

*Of Manna: and first of that which rained downe
from Heauen: and next of that, which
is vsuall in Physicke.*

Exo. 16, 14.
Num. 11, 8.
Deut. 8, 16.
Psal. 78, 24.



Hereas the children of
Israel in the wildernes
were fed with *Manna*:
it may not be thought
to proceede from anie
naturall cause, but e-
uen from the diuine
power, and miraculous
handieworke of almightie G O D, who yet
(notwithstanding) vsed the ministerie of na-
ture in the doing thereof: as he likewise did
in the Quailles which he sent among them
into

into the Campe : and as he also did, when as the Rock being smitten, yeelded forth water abundantly for the refreshing of the drie and thirstie people: or as when by the casting in of a peece of wood the bitter waters became sweete: or as finally, when by a most strong East winde the red Sea was dried vp, and gaue free passage vnto the Hebrewes (all the Ægyptians pursuing them, being vtterly swallowed vp and drowned.)

Exo. 15, 25.
Num. 20, 8.
Exo. 14, 21.

The like reason is to bee giuen of the Meale and of the Oile which was still increased without wasting, at the praier of *Elijah*, and of *Elisha* : of the Rauens that brought bread and flesh to *Elijah* : of the Angell that brought vnto him a cake baked on the coles, and a pot of water ; in the strength whereof he iournied fortie daies and fortie nights without any other foode, vntill he came to *Horeb*, the Mount of God, where he found a caue, in the which he safely hid himselfe from the tyrannie of wicked *Iezabel*, who cruelly persecuted and hunted all the Prophets of the Lord to death.

1. Kin. 17 16
2. Ring. 4, 6.

Cap. 19, 6.

These and such like admirable, woonderfull and miraculous workes, could the Lord euen with a worde or a becke without the helpe of any thing, haue brought to passe: but yet his diuine will and pleasure was, to vse naturall thinges, (whereof he is both the worker and gouernour) as the meanes or instrument whereby to atchieue and worke

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the same strange effects, to the reliefe of his children, and comfort to their distressed mindes.

The like haue we to obserue and note also
 Isaie. 38, 21. in *Hezekiah* being sick, and by the doome of
 2. Kin. 20, 7. God himselfe appointed to die, whose boyle
 was cured by a lumpe of drie figs (which in
 operation are maturatiue) laide plaisterwise
 to the same. Out of the which, wee are to
 learne this most profitable lesson, that albeit
 God bee able to heale without any medi-
 cines, yet his pleasure is, that in the time of
 sicknes, we shoulde not contemne Physicke,
 as the meanes whereby our recouerie is
 wrought, but to vse the same in the feare of
 God, for the restoring of our health and
 prolongation of our life.

The like meanes did Christ himselfe also
 Iohn. 9, 6. vse, in restoring sight vnto a poore blinde
 man, when as hee spat on the grounde and
 made claie of the spettle, with the which he
 annointed his eies, with further commande-
 ment to him to go and wash himselfe in the
 poole of *Siloam*. In like sort also, cured he a
 Mark. 7, 32. dumbe man, & restored vnto him his speech,
 by putting his fingers into his eares, and tou-
 ching his toong with spettle.

These kindes of miracles did the Lorde
 Mat. 20, 34. worke, some while with onelie touching, and
 Mar. 10, 52. some while with onely a word, requiring no-
 Luk. 18, 42. thing else at their hands that were cured, but
 onelie firme and stedfast faith and vndoub-
 ted

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red confidence to obtaine their requestes, as namelie in poore blinde *Bartimaeus*, faithfully crieng vnto Christ, (notwithstanding the churlish rebukes and checkes that he sustained for so doing, at the hands of some of the companie) appeereth.

But albeit Almighty God for his great mercie sake, and for the inestimable loue wherewith he most bountifully loued mankind, did many and sundry waies signifie his infinite goodnes toward them: yet most singularly and notably did he testifie and make apparant his woonderfull power and heauenly might, in working most strange, most supernaturall and inimitable miracles. Among the which being innumerable, the raining and sending downe of *Manna* so copiously and abundantly from heauen, to suffice such an huge and populous multitude; is namely and speciallie to be remembered.

For, when as the people (being a confused multitude) to the number of sixe hundred thousand persons, repiningly murmured against God, and *Moses* his seruant, for bringing them out of *Egypt*, into that waste Num. 11, Wildernes, to be (as they seditiously mut- vers. 31. tered) there sterued and famished: God in Exo. 16, 13. the euening of the same daie sent into their Psal. 78, 24. Campe an incredible multitude of Quailes: and in the morning the Dew lay rounde about the Hoste vpon the ground, and when

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the Dew that was fallen, was ascended, there appeered vpon the face of the Wildernes, a small round thing, thinne as the hoare frost vpon the earth, in the likenes of *Coriander* seeede, of the colour of *Bdellium*, and in relish or taste like vnto Wafers made with Honie. When the children of Israell being thereat greatly astonied, or (as some expounde it) contemptuouſlie regarding it, did with admiration or irrision beholde it; they saide one to another, *Manhu, What is this? For they wist not what it was.*

The *Manna* which is vsed in Physicke, being hot, temperate and moyſt is not altogither vnlike vnto this which we have nowe mentioned. For there is gathered in hot Countries and warme Regions an Aerie and Dewie Honie, distilling and dropping from the Ayre in the night time about the Canicular daies in Sommer, and falling vpon Trees, Braunches, Herbs, Boughes, Flowers and Stones in small drops or graines, which being rolled and chafed a little while with the toong, melteth and dissolueth as it were Sugar, and with a most delicate sweetenes singularie delighteth the palate and mouth. It is right souereigne and beneficial to lenifie the roughnes of the Iawes, and asperitic of the Throate. It notably quencheth heate, purgeth blood, looseth and mollifieth the bellie, as the *Cassia fistula* doth, but somewhat more gently and mildely: and therefore
may

may safely and without any feare or danger be ministred to tender Folkes, Yoonglings, Aged persons, Women with childe, or that lie in childebed; taking the quantitie of an ounce in weight at once, hauing alwaies regarde and respect (as meete it is) to the nature and constitution of ech particular persons bodie.

And it is termed by the name of *Manna*, or *Melaereum*, bicause being drawn vp from the earth by the heate of the Sunne in the daie time; it falleth downe againe in the coole night season, and lighteth vpon Trees, Plantes, &c. in such proportion, shape, taste, sweetenes and relish almost, as the other *Manna* was, which the Bible describeth, and which the Israelites did eate many yeeres; insomuch that with the long vse therof, they fell to loathing of it, and disdaine fully to despise the great bountiful gift of their Lord and God.

I my selfe haue sometimes founde this *Manna* at such times as I haue purposely walked out of the Vniuersitie to seeke for Herbs in mornings afore dailight, specially at the later ende of the Spring, when the Ayre hath beene milde and the weather calme.

But there is solde by some of these couetous and vnconscionable Apothecaries in steede of this true right *Manna* or Ayrie Honie, another counterfeited and sophisticated *Manna*, made of *Sene* and Sugar. But by the melting

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melting thereof in the mouth, the patcherie and sleight may soone be espied.

There be some that gather about Bee hyues, and other places where Bees do mellifie, certaine excrements of yellowish colour and sweete relish like to Honie, beleeuing and making others to beleue that the same is the right *Manna*, distilling out of the Ayre, whereas in verie deede, it is nothing else, than a certaine excrementall lyquor, iuyce, iellie, slime or spittle, comming from Wasps, Dorres, Drones and Gnats. For, these kinds of vnprofitable Bees do lie in waite to lurch the labours, and to sucke the Honie made and gathered by the painefull toyling Bees, which so soone as the same poore Bees espie, they ioyne their forces together, set vpon those theeuish Drones and filching vermine, and neuer leaue till they haue banished or destroied and slaine them: And this is by the most excellent Poet *Virgil* notably auouched and set out, where he saith:

Georg. lib. 4.

*They fashion, trym and branely decke
Their Combes for Honie sweete:
And neatly frame their waxie web
As for their worke is meete:
With carefull care some hatch and breed
No yong ones for increase:
While others, Honie of the best
To gather neuer cease:
Wherewith their statelie Cels they fill
With store of Nectar fine:*

Shewing

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*Shewing themselues a dapper Crew
To brew this iuyce diuine.
Ech one is set vnto his taske,
Ech one his worke doth know :
Some range abroad : some stay at home
And labour do bestow,
By couching into order neate
What others home do bring :
Or else in Warlike guise they drine
The Drones from Hyue with sting.*

The fourth Chapter.

Of wilde Letuce.



Almightie God euerie way seeking the benefite and furtherance of Exod. 12.
Numb. 9. man in godlines, and in most ample sorte powring out his vnspeakable bountie vpon him, requireth at his hands againe in lieu thereof none other recompence, but that he shoulde loue and honor him, and in most assured trust and vndoubted beleefe leane vnto his most gracious promises. He sundry waies admonisheth him, and in many sortes putteth him in remembrance of his dutie, and stirreth him vp from his slothfull, negligent and carelesse security, to an acknowledgement of the benefites
which

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which he hath receiued, least otherwise he shoulde vngratefully forget them : For this cause and purpose the Lorde GOD instituted diuerse rites, and sundrie solemne ceremonies, not onely in the olde Law wherein all things concerning Christ and his kingdome were typicallie shadowed, but also in the Gospell, wherein all the promises of God were reallie, perfectly, plainly and effectuellie exhibited, fullie finished, and substantially manifested, as Christ at the time of his giuing vp of the Ghost witnessed.

Ioh. 19, 30.

Why Sacraments were ordained.

Thus doth he testifie and assure men of the infallible performance of his promises, and of his heavenly attonement and reconciliation with them, by certaine Signes, Tokens, Seales, or Sacramentes, visible to the eie, and apparantly subiect to outward senses.

Baptisme.

Rom 4, 11.

Gen. 17, 12.

Exo. 14, 22.

For Baptisme being the Seale of the righteousness of Faith, and the first entrance and receiuing into the Church, was figured by Circumcision and by passing through the red Sea : insomuch that we be thereby consecrated vnto God, and engrafted into him, by faith, with full deliuerance from the guilt of our sins.

Supper of the Lord.

Luk. 22, 19.

1. Co. 11, 24

And in place or steede of the eating of the Paschall Lambe, we haue now the holy Communion of the bodie and blood of Christ : which he hath left vnto vs and commanded to

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to be solemnlie frequented and celebrated of al true Christians, for a perpetual remembrance of his death and passion, and for a continuall memorie of that his most inestimable benefite of redeeming vs freely without any desert or merite in vs, from the tyrannie of the Deuill, and from the power of death, hauing all our sins and iniquities entierly forgiuen, and cleerely pardoned, in and through our mercifull Mediator, Advocate and Attonement maker Iesus Christ. For the *Law was giuen by Moses, but grace and truth came by Iesus Christ.* *Iohn. 1, 17.* This mysterie liuely and truly exhibited in Christ, was long afore prefigured and shadowed by the willing obedience of *Abraham*, in the sacrificing of *Gen. 22, 6.* his sonne *Isaac*: and in the ordinance and institution of a male Lambe without blemish, which *Moses* by the prescript commandement of God, solemnely appointed to be eaten with *some Herbes*, or wilde Letuce, for *Exod. 12, 5.* the better retaining in fresh memorie the miserable flauerie and thiraldome wherein they afore liued vnder *Pharao* in *Egypt*: from which most flauish yoke and intollerable bondage, they were mercifully deliuered.

The Passeouer therefore was instituted, to reuiue, retaine, and renew the memorie of that day, wherein the Israelites by striking their door posts with the blood of the Lamb were preserued from the danger of the Angel, that was sent to destroie and kill all the
first

Passeouer.
Paschall
Lambe.

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first borne in *Egypt*: and wherby they safely passed through the red Sea: which day was thervpon termed *Passeouer*, being a word aptly and fitly importing most wholesome instruction and comfortable direction, vnto vs liuing in the troublesome wildernesse of this miserable world; to admonish vs of our passage toward our heavenly Countrie, and blessed dwelling of immortalitie.

This Lambe was commanded to be eaten with sower Herbs, or wilde Letuce: for that, in this our wretched life, all things are bitter, troublesome, greuous, and full of calamitie, hauing in it a great deale more *Aloe* than Honie, that is, much greater store of miserie and mischiese, than of ioy and tranquillitie.

Some hold opinion, that vnder the name of Letuce, there be also comprehended the Herbs Succorie and Endiue, bearing a white blewish flower and iagged: which being kept couered and buried in sand or grauell, is vsed in winter time for salads at the beginning of meales. The vsing and handling of it in this sort, causeth it to forgo and loose his bitterness, and withall to become excellentlye white, much like to the inner leaues of the great white Cabage or Colewort. And these Herbs be verie good and profitable against the obstructions of the Liuer, for that, they haue in respect of their bitterness, an abstersiue vertue and cleansing force, opening the pores

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pores and passages, and enlarge all oppilations. They be also very good to cure the tertian Ague, and the Jaundice. They qualifie also and mitigate all the distemperance both of the Gall and Liuer, wherewith (as by their tawnie complexions it appeereth) the Jewes are specially incombred. These Herbes or Plantes hath *Virgil* learnedlye remembred and set out, where he termeth *Endiue* to be naturally bitter. And in another place, he saith :

Georg. lib. 1.

I could describe (if leisure seru'de)

Georg. lib. 4.

The Garden how to dresse :

And how ech Herbe to plant and sowe,

All this I could expresse :

The Rosebanks that renoumed be

Of Pæstum fertile soile,

Which twise a yeere yeeld forth their crop,

With helpe of slender toile.

Endiue likewise and Cichorie

That growes in watrish ground

In Meades and Ditches ; Smallage greene

And Parsellie might I sound.

And how the gallant Cucumber

Delightfully doth smell

And stretch it selfe along the grasse :

Of all these could I tell, &c.

Columella likewise greatly commendeth them, and wisheth them to be carefully planted and nourished in Gardens, as a necessarie helpe at a pinch for any present occasion : for that, the husbandly benefit and household stay

Lib. 10.

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stay thereby growing, may serue in steede of a thriftie Larder, as *Tullie* in his Booke of Old-age termeth it.

*Let Gardens stored be with Herbes that bring
Good taste to meates, and stirre vp appetite;
As Chervill, Endine, Letuce, and such thing
As orderly the stomacke may irrite.*

Like vnto these in vertue, nature, effect and operation, are the herbes *Chondrilla* (which we may call *Gumme Succorie*) the soft milke Thistle, *Dent de Lion*, or *Rostum Porcinum*, Hawkeweede called *Hieracium*; all which haue in them a milke white iuice and yellowish flower, very pleasant and daintie food for Hares and Conies. For by eating thereof, these small Creatures preserve themselves from embolning and drop-sie-like swelling, by reason that the bitterness of these Herbes, drieth vp their moisture and superfluous humor. Wherefore such of them as be not too greatly bitter, are in the beginning of the Spring, when their leaues be tender, good to be vsed in salads.

But that the wilde Letuce (which is termed by the name of *Endiue*) was vsed at the eating of the Paschall Lambe onely as a condiment or sauce, I cannot easily be persuaded: bicause (by reason of the notable nipping bitterness thereof, which biteth the toong) it is not fit to be eaten, neither can it serue for foode, nourishment or meate, sauing onely when it first springeth vp, and

is verie yoong, that is, ere it be armed on his backe side with sharpe prickles. For the common Endiue which is the verie right Wilde Letuce, in bitternes passeth all other plants and herbs whatsoeuer that conteine in them white iuyce, sap or liquor. And therfore Physitions vse to minister Endiue in medicine, while it is yoong and tender, and not when it is full growen, prickly, and olde. But the other kinds thereof, namely Succory and Seriola, I am fully perswaded may be vsed as a sauce or seasoning, to relish Lambe being either roast or sodden: and thereof (aswell the leaues as the roots) haue our Country folkes learned to make right holesome and toothsome Salades. The roote thereof is well neer a cubite and a halfe in length, which many do vse to slit into small partes, like to the red Parsenep or Carot, and so to eate it with Oyle, Vineger and Pepper, as they do Cucumbers, Sampiere, Charlocke or Raponse, with many such like, as the time and season of the yeere doth conueniently yeelde and afford.



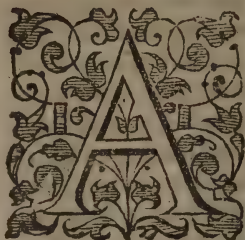
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The

The fift Chapter.

*Of the Olyue and wilde Olyue Trees, and
of Olyues and Oile.*

Reuel. 7, 9.



S the Palm tree (which
will not be kept downe
with any waight) is the
Badge, Ensigne and to-
ken of victory: so is the
Olyue tree a betokener
and singnifier of peace:
for prooffe wherof, the

Doue may serue, which *Noah* sent out of the
Arke, who after the floode was abated and
the waters flaked, came againe, bringing in
hir mouth an Olyue leafe, as an apparant fi-
gure of Gods wrath mitigated.

Gen. 8, II.

The leaues of this Tree be long and nar-
rowe, much like to the leaues of a Willow,
Wythie or Pryuet, greene at the top, but
whitish and of an hoarie colour towarde the
neather end, like the white Popler: the flow-
ers be small, and many, of colour browne,
pleasantly and delightfullie smelling. It bea-
reth berries in maruellous great number, in
forme like to an Egge: which when they
draw towarde ripenes, are endued with an
Oile & fat iuice. Out of whom there is pres-
fed and drawen an Oyle, that is of excellent
vertue to strengthen the ioynts, comfort the
members, and also to mitigate and assuage
any

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any dolours of the bodie. It suppleth the Lymes, and maketh them nymble, actiue and liuely, specially being outwardly applied, rather than inwardly receiued. Therewith the body being annointed not only looketh the neater and smother, but also becommeth a great deale the stronger, readier, and fitter to any exercise or labor.

This (no doubt) did *Dauid* well knowe, where he expresselie mentioneth the same, and breaketh out into most earnest, hartie and vehement praise, and thankesgiuing to God for the same, and other benefites. *It is* Psa. 104, 15 *the Lord (saith he) that causeth grasse to grow for the cattel, and herbe for the vse of man, that he may bring forth bread out of the earth, and Wyne that maketh glad the hart of man, and Oyle to make the face to shine, and Bread to strengthen mans hart.*

To the same purpose tendeth also that saying of *Plinie*, affirming that, *there be two Liquors, most hole some to mans bodie, to wit, inwardly, Wyne, and outwardly, Oyle.*

That pitifull Samaritane also (by whom is Luk. 10, 34. ment Christ) powred Oyle and Wine into the woundes of the man that fell among Theeues, being two most excellent things in such cases to be ministred: Wine, to scowre, cleanse and mundifie the wound: and Oyle to supple, lenifie, and assuage the paine, and to heale the distressed patient. Heereby is ment and signified, that Christ (contrarie to the guise of the carelesse Priests and negligent

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gent Leuites) healeth with his heavenly doctrine, afflicted consciences and wounded Soules; bindeth vp the soares of the amazed minde, recureth and skinneth the agonies of the troubled conscience, and that in such sort, that no appeerance or shew thereof is left to be seene, that is to say, so entirely and wholie, that none of all the misdeedes which he hath afore committed, shall be to him imputed, or once laide to his charge.

This Oile being inwardly taken, doth mollifie and loose the bellie, asswageth all paine, swelling and inflammation, slicketh and smootheeth al roughnes and asperities, daunteth and encountreth poison; it maketh the belly soluble and slipperie; it prouoketh vomit, whereby all noisome, hurtful and pernicious things may be the better expelled; it hindereth and letteth through the slipperie nature and gliding facultie that is in it, that poisoned drinks and venemous potions shal not pearce or enter into the veines, to the endangering of the bodie with death: yea, it hath this qualitie, propertie and commoditie also further, that being taken afore hand, it withstandeth dronkennes, and will keepe a man that he shall not hastilie or quickly be ouertaken and cupshot.

Unaduisedly and beside the rules of art do some deale, that apply and laie to such members as are broken, wrentched, out of ioynt, brused, shronken, battered and harmed

med by some fall, this Oyle or Butter. But the Verduyce, or Oyle that is made of the Oliue afore it be full ripe, hath an astringent power, and is very good to binde, white, knit and consolidate the sundred and dissolued parts of the bodie. But yet, at the first, and in the beginning while the wound is green, (if the age of the partie will beare it) it shall not be amisse to annoint or instill into the place some Butter or Oyle, (a veine being first opened) to assuage the paine, and dissolue the clotted and congealed bloud engendered in the same.

For which purpose, my vse and order is to minister vnto the partie, a potion made with the powder of Madder and Nutmigs: and afterward to apply vnto them some such things as are by nature consolidatiue, to wit, A potion
consolida-
tiue. Milfoyle or Yarrow, red roses before they be full blownen, Myrtle berries, all the kinds of *Symphitum* or Comfrey, *Sperma Cæti*, right Mumia, Rhabarbe, and Nutmig; & to boile al these together in red wine, which is by nature stipticke and astringent.

The berries are called in euery Countrie almost by the name of Oliues: which being Oliues. gathered afore they be ripe, and while they be yet but newly greene, are vsually kept in pickle or brine, and are excellent good to prouoke appetite, and procure to a man a stomacke to his meate; and they be good also, to withstand droonkenesse, as likewise

bitter Almonds be.

From the fruit and flowers of this Tree or Plant, diuine Writers deriue and fetch sundrie Similitudes both apt and elegant. So in the booke of *Iob*, where speedie destruction is denounced to the wicked and blasphemous, it is thus said : *Before his day shall God destroy him, and his branch shall not be greene : he shall be cast out, as the Vine doth hir sower grape, and as the Olive doth hir flower.* That is to saie, he shall bee taken away before his day by quicke and sudden death, and shal not arriue to ripe age.

And the Similitude is taken from such Trees and fresh Herbs, as in the Spring tide growe vp gallantly, and appeere most beautifull, and yet their bloomes through blasting, doe either come to nothing, or else are shaken downe with the sturdie stormes of nipping windes and tempestuous weather. For, God doth not long suffer the wicked to enioy their prosperitie, or to haue in all things their wished will and desired successe, but euen in the midst of their flaunting pride, and when as for age they might haue liued a great while longer, hee cutteth off their daies, and bringeth vpon them a sudden and speedie destruction.

Gen. 6.

Thus do we reade, how God hastened his iudgements, & brought the floud vpon the world, for that they would not be warned, nor repent and amende their wicked liues, but

but daily grew from woorse to woorse. And God threatening sudden destruction, and denouncing dreadfull woes vnto the Priests and Ringleaders of *Ephraim*, for their carelesse contempt of Religion, whereunto thorough their pride and droonkenness they were fallen, thundereth out his greuous ire and heauie indignation against them for the same by his Prophet, where he saith : *Woe to Isai. 28, 1.*
the Crowne of Pride, the Droonkards of Ephraim : for his glorious beautie shall be a fading flower, and as the hastie fruit afore Sommer and ripening time. Whereby his meaning is, that they with all their pompe, stateliness and arrogancy, shall be brought lowe, and throwne downe, as Sommer fruit and soone ripe figs, that are by and by with greediness pulled and eaten, and cannot be kept till winter.

A much like argument doth the same Prophet also in another place (as an Ambassador or messenger sent from God) denounce against the *Ægyptians* : *Afore the Haruest when the flowre is finished, and the fruite is riping in the flower, shall the branches (of Ægypt) be cut downe, and the boughes thereof taken away.* Whereby hee signifieth that the *Ægyptians* shall be serued, euen as soone ripe fruites, and first grapes or berries, which are ripe before their time, and are readie to be eaten afore the season that other fruites are. For such kinde of fruites do quickly rot, and will not long be kept, so that thereby his plaine mea-

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ning is, that their felicitie and glorie shal not be of any continuance.

By the Olyue Tree also and other Trees besides, the good successe and plentiful abundance of all things towarde the godlie, together with the increase and continuance of the same, is signified, which the Prophet *David* plainly witnesseth, in his comparing of a godlie and vertuous man fearing God,

Psal. 1, 3. *to a Tree planted by the water side, that is fruitfull and bringeth forth his fruit in due season.*

Jeremiah amplifieth and discourseth the same Argument more at large, where he pronounceth all calamitie and miserie to the froward and stiffnecked people, that forsaking the Lord God, sought helpe, refuge and succour in man, and things of vanitie. *Cursed* (saith he) *be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord: for he shall be like the Heath in the Wildernes, and shall not see when any good cometh, but shall inhabite the parched places, in a salt hungrie and fruitlesse soyle. But blessed be the man that trusteth in the Lord, and putteth all his trust and confidence in him. For he shall be as a Tree that is planted by the ryuer, and shall not feele when the heate commeth, but hir leafe shall be greene, and shall not care for the time of drough, neither shall cease from yeelding fruite.* By these and such like Metaphors is the stedfast trust that ought to be wholie put in God, commended and set forth: signifieng that our hart, minde,

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minde, hope and cogitations, ought not to depend on any other, nor to be directed to any other, than to him alone, from whom all goodnesse floweth, and who is most bountifull, willing and ready to giue all manner of good things vnto men (truly calling vpon him) in most large and ample foison.

Heerupon it was that *David* relying vpon God, and staieng himselfe vnder his gouernance and protection, rather than vpon any vaine, transitorie, and momentanie things of the world, contrarie to the guise, custome, and maner of the wicked, saith thus : *I shal be* Psal. 52, 8.
like a greene Oline tree in the house of God : for I trust in the mercies of God for euer. Again, where he describeth and setteth out the blessednes and plentie that shal light vpon the man that is not idle, but feareth the Lord and walketh in his commandements : and the fruitfulness that shall be giuen to his wife, he saith : *Blessed is the man that feareth the Lord and walketh* Psal. 128.
in his waies, he shall eat the labours of his hands, & all things shal go wel with him : His wife shal be as the fruitfull Vine on the sides of his house : His children as the Oline branches round about his table. Lo, thus shal the man be blessed that feareth the Lord. Likewise in the prophesie of *Ieremiah*, God calleth the people that he taketh singular delight in, *A greene Oline tree, a faire and* Ier. 11, 16.
of goodlie fruit, which is, as though he should say, the name of it is vnto him pleasant, gracious and amiable.

With

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With the same agreeth also the Prophet *Hosea*, who with the same Spirite and out of the same fountaine wrate his Prophecies. *Hosea* 14, 7 *beautie of Israel (saith he) shall be as the Olive tree, and his smell as Lebanon.* Whereby he signifieth, that all they which assuredly and vndoubtedly cleaue vnto God, and obediently walke in his precepts, shal stand highly in his fauor and grace, and be vnto him both pleasant and acceptable. For, as a sweet smel and fragrant odor reuiue the spirits, and refresheth the senses: so doth the smell of a man that imbraceth the wholesome doctrine of God, and dutifully conformeth himselfe to his diuine will, delight, recreate, refresh, and please him.

And that chosen vessell *S. Paule*, shewing how gracious and fauourable they stand before God, which sincerely aduance his glorious Gospell, and faithfully instruct others in the same, saith that *We are vnto God the sweete saour of Christ in euery place.* 2. Cor. 2, 15.

Gen. 27, 27. And the Patriarke *Isaac*: *The smell of my Sonne is as the smell of a pleasant field, which the Lord hath blessed.*

Finally, in the Canticle or Song of *Solomon*, the Bride being the Church speaking of Christ hir Spouse, saith: *Because of the saour of thine ointments, we will run after thee, &c.* that is to say, we will endeouour and studie the best that we can or are able euery one of vs in his calling, that we may be fed and refreshed with


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with his wholsome doctrine, which cheereth the feeble, and recreateth the wearie, none otherwise than a sweet and pleasant smel delightheth the senses of those that swoune, or fall downe for debilitie and weakenesse of their vitall spirits.

The sixt Chapter.

*Of the prickly Bush or thornie Shrub, called
Rhamnus : and of some, Christs
Thorne.*

 His thorne *Rhamnus* is a kinde of Shrub or Bush, that is on euerie side beset and encompassed with many sharp prickles & short stubbed thorns: out of the which there groweth (clusterwise) by small and slender stems, the fruit or berries, in great number and quantitie, of an yellowish colour, & round forme, as big as a Mirtle or Iuniper, and of taste most sharpe, sower, tart, and eigre. If a man be not warie and heedfull in the handling therof, he may quickly wound his hand with the sharpe prickles that grow therupon. The berries which are sobbie and watrish, being bitten with the teeth, tasted with the toong, or crushed and bruised with the fingers, doe
tanne

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tanne and die the same with a yellowish or saffron colour.

Of this Thorne there be three kinde : among the which this kinde that we now speake of, groweth in great abundance in the grauelly soile and bushie grounds of *Zealand*. In which countrie all along by the sandie soile of the Sea coast, there are growing many and sundry sorts of these and such like shrubs, shootes, and thornie prickled bushes, as namely this *Rhamnus*, Bremble brier, Sea Purcelaine, Furze or Gorse, Holme or Huluer, Teasels, Cardthistles, Seaholly, Camock, Restharowe and petie Whin, beside many others.

Bellonius a learned man (who for the increase of his knowledge trauelled through the land of *Iurie* and *Syria*) holdeth opinion that the thornie Crowne, wherewith the Jewes crowned our Sauour Christ, was of this *Rhamnus* : whereunto he is perswaded, for that in those Countries there is none other sort of thorne growing.

From this thornie Bush or prickly shrub, doth the princely Prophet *David* take a most excellent and fit Similitude, against the hawtie pride, presumptuous tyrannie, factious mutinie, and intollerable crueltie of bloodie Caitifs and treacherous wretches, that maliciously lie in wait to surprize the innocent, and supplant the godlie: whose wicked practises and vndermining drifts, shall (notwithstanding)

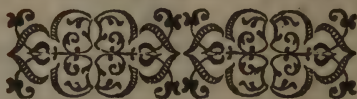
standing) be frustrated and defeated: and all their spitefull imaginations adnihilated. *As raw flesh* (saith he) *before your pots feele the fire of* Psal. 58, 9. *Thornes, so let them be snatched vp.* That is, they shall misse of their purpose, and quaille in their conceiued mischief: their deuises shall be dashed ere they be thoroughly hatched, euen as yoong thornes, which shall be plucked vp and weeded out afore they euer come to full ripenesse, or to haue any hard prickly nature: bicause the Lord (as it were with a tempest) will destroy them, and carrie them away (as with a whirlwind) in his wrath, & bring downe their high lookes and mischieuous platforms. By which words, he signifieth and meaneth, that although they practise neuer so many sleights, policies, deuises, deceits, frauds, quarrels, massacres, murders, spoiles and desolations, yet shall they come short of their desire, and not be able to bring to passe their conceiued mischiefes, but shall be nipped (as it were) in the bud, before they can attaine to any ripenesse or strength to worke their malice.

Vnder which words there be couertly also included this further meaning; that such wicked persons practising tyrannie and oppression towards the feely inferiour people, shall be violently taken out of this life, euen as flesh is taken out of the pot or caldron, being halfe raw, or before it beynough sodden, or meete to be eaten: hauing scarcely felt the
the

the heat of the fire that is made of thornie, prickly, and crackling *Rhamnus*.

For, Fagots and Bauens of Furze, Thorns, *Rhamnus*, Iuniper, Brembles, Bryers and Bushes, are woont not only to scratch, prick and wound the hands of such as deale with them and handle them; but also being laide on the fire, they terrifie and make afraide those that sit thereat, with their crackling flame and sparkling noise, in so much that they cast out vpon those that be neere, dangerous sparkes and hot burning brands.

This therefore must be vnderstoode to be the sense and meaning of these words of the Prophet: That although Tyrants, Oppressors, Sycophants, and Bloodsuckers do rage and raue, flampe and stare, fret and fume, and euery way seeke occasions to ouercrow and supplant the innocent, yet shall they misse of their purpose, and nothing shall succeed according to their desire, but that by their sodaine and vnlooked for death, the godly and innocent shall be deliuered out of their iawes and danger.



The seuenth Chapter.

Of the wilde Gourd, commonly called
Colloquintida.



Colloquintida is vsed
in Physicke to purge
Phlegme and Choler,
as wel yellow as black:
which humours it ex-
pelleth mightily and
forcibly, but not with-
out detriment & dan-
ger to the powers and

faculties of the bodie: so strongly sometimes
opening the veines, that it causeth blood to
come foorth. To qualifie therefore his dan-
gerous nature and imperious operation, it
shall be verie expedient to put to it Masticke
and such other things, as are good to streng-
then and comfort the stomacke.

The fruit of it when it is ripe, is round and
bleake or whitish, of the bignes of a Ball, or
of an Orenge or Cytron. If the vpper part of
the rinde or barke being yellowish, be pared
away with a knife, the inside is full of iuyce,
and of a most bitter taste. As appeereth in
the hystorie of the Booke of Kings.

For, whereas *Elisha* his seruant went out ^{2. Kin. 4. 39.}
into the fieldes to gather Potherbes, and a-
mong others gathering this *Colloquintida*, and
shredding

shredding it into the Pot, not knowing what it was, powred out the potage for the men to eate, they had no sooner tasted thereof, but they presently cried out and said, *Death is in the Pot*: bicause the bitternes therof was so extreeme, that they thought they had beene poisoned. *Elisha* being not vnskilfull in the Secretes of Nature, soorthwith be-thought himselfe, how this bitternes might be met withall and qualified. And therewithall he cast Meale into the Pot, whereby the potage became good and sauerie, and might be safely eaten, without danger or harme.

scale.

There is reason Physical to be yeelded for this matter. For Mault meale, namely, of Barlie mault, hath that vertue, nature, and operation, that it taketh away all vnnaturall relish and bitter taste. And by common experience we finde it true, that brackish and bitter water being mingled with Barlie mault becommeth sweet, delicate and sauerie: And so likewise doth the Beane meale; in so much that within the space of two houres, it will become of good relish and potable, and may safely without danger be receiued into the bodie.



The eight Chapter.

Of the Willow.



He Willow is called *Salix*, & hath his name, *a saliendo*, for that it quicklie groweth vp, and soon becommeth a Tree. Heerewith do they in some countrey trim vp their parlours and dining roomes in Sommer, and sticke fresh greene leaues thereof about their beds for coolenes. From this doth God by his Prophet *Isaiah* take a most excellent similitude, wherein he promisseth to the godly that put their trust in him, plentie and abundance of all things, and prosperous successe in all their affaires: and that he will bountifully giue vnto them, not onely external and corporall benefits, but spirituall and eternall blessings also; and that he will refresh their drie soules, with the most plentifull foode of his holy spirite; and moysten their thirstie consciences, with the perpetuall fountaine and lasting Spring of his blessed Diuinitie. Wherby the mournful & drie souls are most comfortably cheered, and animated to bring forth plentifull fruits of loue and charitie, both toward God and their neighbor. *Feare*

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not (saith he) O Iacob my seruant whom I haue chosen. For I will poure water vpon the thirstie, and floudes vpon the dry ground: I will poure my spirite vpon thy seede; and my blessing vpon thy buds: And they shall grow as among the grasse, and as the Wil-
lowes by the riuers of water.

For, as Trees planted and set by the waters side, seeme faire and pleasant, adorned with store and varietie of fresh and greene leaues: so likewise doth the minde of man (being garnished with godly knowledge, and moystened with the water of Gods diuine spirite) flourish and shine with the bright beames of vertue, and spread abroad his boughes, both of faith toward God, and also yeeld forth the fruit of Christian works toward his neighbor.

Psal. 137. The Iewes being caried away captiue into *Babylon*, and seeing themselues destitute, forsaken and comfortlesse, hanged their Harpes (wheron they were wont to chaunt Hymnes and play songs of thanksgiuing vnto God for his benefits) vpon the *Willow trees*: making greenous moane for that their so miserable and lamentable case, wherewith they were so deeply and pittifully distressed, that they coulde haue no maner of ioye; so much as once to shew forth any token of mirth, or to handle their muscicall instruments. And very fitly are they described by the Psalmist, to haue hanged their instruments on the *Wil-
lowes*, for that, this tree is barraine and loo-
seth

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seth his blossoms, before his seede be ripe.

Beside this, it is bitter, and nothing so delectable or pleasant to the eie, as is the Plane tree, the Palme, the Cedar, the Cypresse, the Terebinth or Turpentine tree. And therefore the comparison betweene Banishment and this Tree is very fit, and agreeable, and therefore did they hang their Harpes thereon. For as the Willow is bitter, and not greatly to the eie delightful, so was their banishment & transmigration into *Chaldea*, to the Iewes, bitter, dolefull, heauie, comfortlesse and lamentable: and the rather for their often calling to remembrance the hill *Sion*, the Citie *Ierusalem*, and the most stately and sumptuous Temple, in the which they were woont to sing Psalmes, and Diuine Ditties in the praise and honor of God. Yea, they were so deeply stricken with sorrowe in their harts, to see the true worship and sincere religion of God, contemned, despised, prophaned, blasphemed and troden vnder foot: to consider how their Prophets were banished and caried away: to behold the pitifull plight of their Citie, which was ruinated, destroyed, and made euen with the ground, that nothing coulde make them merie; nothing could mitigate their conceiued griefe; neither coulde they by any allurements or entreaties, be drawne and perswaded, to sing their holie and sacred Songes, which were dedicated and directed to the glorie and

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praise of God, among such blasphemous, wicked and prophane persons, that did none other thing than scornefully disdain, and malapertlie deride the Lorde God and his true religion.

These corrosiues of minde so galled them at the hart, and so greued their zealous consciences, that all melodie among them was

Ierem. La- forgotten, and in lieu thereof all grieve and
ment. 4, 19. sorrow entirely possessed them. For Musicke

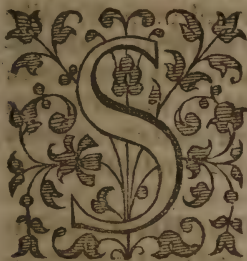
Eccl. 2, 1. in the time of mourning, is (according to the old saieng) vnmeet, vndecent and out of season: and therefore it was very fitly by them

Psal. 137, 4. answered againe; *How shall we sing a Song of the Lord, in a strange lande,* among a number of Atheistes and godlesse people, that are nothing mooued with compassion ouer our calamities, nor touched with any remorse of our miseries, but do rather insult vpon vs, and scoffe, taunt, deride, and mocke the worship and honor which we haue beene accustomed to yeelede to the immortall God. Therefore their request and sute to vs, to delight them with our Harpes or Instruments, is bootelesse and in vaine, seeing they despightfullie contemne, and scoffinglie despise, both vs, and the God of the Hebrewes.

The

The ninth Chapter.

Of the Herbe Saliunca.



Aliunca is thought of some to be the same that is otherwise called *Nardus Celtica*. It is a small, shrubbie, short and turfie plant, neuer growing to be so high as our common Lauender. For it neuer

Ruellius.

Plinius.

raiseth it selfe much aboue the grounde. Which *Virgil* well noted, where by certaine comparisions drawne from sundry plants, he tooke occasion to commend one for his excellencie in piping, and therby to set foorth his superioritie ouer his aduersarie, with these words in effect:

So much as winding willow yeeldes

Eclog. 5.

In goodnes to pale Olyue tree:

And Saliunca low in fieldes

To ruddie Rose yeelds in degree:

So far (me thinkes) in Arte and skill

Amyntas comes behinde thee still.

Of this *Saliunca* is vsed to be made Nosegaies to smell vnto, for the restoring and comforting of the powers & faculties of the Hart, and to driue away, fulsome, hurtfull and contagious sauors. For it is of a most delectable

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sweetenes and odor, insomuch that being laide among Naperie, and Garments, it both causeth them to smell excellently, and withal also preserveth the same from Mothes and Vermine. In lieu and place heereof many do vse for the same intent and purpose, Spike and Lauender, (whose flower is most commonly blewe, and spyke-eared at the top of the stalke) which yeeldeth foorth such a strong sent and vehement smell, that it many times causeth headach and induceth vnlustines.

We haue knowne some Hucksters, Tauerers and Vinteners, that haue been prooued to haue distilled this Lauender water, and to mingle it with their Wine, to the end to make it shew the brauer and perfecter, and the quicklier to ouerturne, and inebriate the drinkers. By which legierdemayne and deceitfull tricke, their Guestes the next daie haue beene greuously troubled with the headach, which could not otherwise by any remedies be holpen or eased, than by receiving some sleepe potion, or by drinking colde Water, or Whaye, and that in great quantitie.

But out of this small and slender Plant, doth God (who bountifully both promiseth and largely performeth gracious benefits vnto his children) take similitudes and vse
 Isaie. 55, 12. comparisons: as namely where he saith : *The mountaines and hills shall breake forth before you*
 into

into ioy, and all the trees of the field shall clap their hands. That is, they shall all be glad for your welfare, and reioice at your felicitie : ech of them shal yeeld honor vnto you, & solemnly extoll your praises : bicause you being now deliuered out of miserable thraldome, by the free mercies of God, and aduanced to such honorable dignitie through his onely goodnes, and withall (after your hard and heauie exile) enriched with such and so great bounties, *There shall grow vnto you in steede of low Salinca or smal thornes, the tall and high Firre trees, and for Nettles there shall grow the Myrrhe tree.* Of which words, the meaning is, that all things shall prosper and increase with them, and haue good successe, so that for small, abiect, and seely poore Herbes (yea those that be hurtfull) there shal grow goodly, faire, and fruitfull trees.

These great blessings are not to be referred, onely to temporall and externall things, but also to the inward gifts of the soule and ornaments of the minde : so that for fiercenes, violence, crueltie, hawtines, pride, arrogancie, and loftines, (which (as S. Paule witnesseth) are the vndoubted workes of the *Gal. 5, 20.* flesh) there shall be found gentlenes, meekenes, curtesie, mildnes, lenitie, humanitie, peace, placabilitie, long sufferance, temperance, and such like, which the Apostle there reckoneth among the fruits of the Spirit. So that now there shall be a change and alteration,

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tion, seeing that in steede of wrong, iniquitie and wickednes, there shall be seene Iustice, equitie, and righteous dealing: in steede of incontinencie, lust, chambering, wantonnes and prodigalitie, there shall be chastitie, moderation, frugalitie and modestie: in steede of sloth and sleepeie drowfines, shall be lively lustines, courage, cheerefulnes, magnanimity, contempt of base matters, & condigne account of vertues. So that the order of things shall be quite altered, and in steed of corrupt affections, or rather vnruely perturbations, which carrie the mind from the right rule of Reason, and from the sincere Lawe of God and Nature, there shall be peace and tranquillitie of conscience, surely anchored vnto an vndoubted trust and infallible assurance of Gods mercies and promises.

The tenth Chapter.

Of the Herbe Borith, of Physicions called Struthion, of the Mauritanians, Arabians, and Apothecaries, Condisi; in forme, qualitie, operation, effect and vertue, very like (if not the same) that our Saponaria, which we call Sopewort, or Fullers weede, is, because the iuice thereof will mundifie and scowre like Sope.

THe people of the Iewes a little afore the destruction of their Citie, being drow-
ned

ned in finnes, and desperately frozen in the dregs of their manie and filthie abominations, so that they might seeme to be euen at the highest degree of forlorne wickednes; it pleased God for the plainer discouerie thereof, to detect their shamefull enormities, and to giue sentence vpon their gracelesse disobedience, by vsing a very apt, fit and elegant Similitude, whereby he noteth their greuous and lamentable stubbornnes, that with no maner of wholesome remedie and soueraigne aduertisements, coulde be reclaimed from their disloialtie to dutifull behaviour.

For when as they had shrunke away and started aside from the true and sincere worship of God, vnto spirituall fornication and grosse Idolatrie, seeking helpe and reposing their trust in others beside God; when as they laide snares to intrap the innocent, and that not secretly and couertly, but euen openly & professedly in euery common place and corner, despising lawe, contemning iustice, and reiecting all good, godlie, and ciuill order; and in the lawlesse doing thereof, made no conscience, but either thought they might lawfully without controlment doe what they list, and liue as they would: or if they thought themselues to haue done any thing amisse, yet perswaded themselues, that their ouersights and offences might be easily expiated, qualified, satisfied, and washed

ed away by a kind of strange worship and frivolous manner of religion, displeasing and detestable to Almighty God: Therefore the Lord seeing them thus lewdly to contemne his precepts, so disobediently to transgresse his lawes, so vainely to fode themselves in their helpelesse hope, and to nuzzle their foolish and fantastickall minds in deuise of such deceiueable meanes, whereby they thought to make themselves pure and cleane, and thereby to haue all things cocksure on their sides, as they fondly perswaded themselves: God therefore (I say) bicause he would not see his honor so defaced, his glorie so profaned, nor his maiesty and magnificence so despised, reprocueth them for the same, and sharply expostulateth with them, for that they had forsaken him, and fled to others: that they had gone away from him being the fountaine of liuing waters, and digged to themselves broken cisterns, and pits that can hold no water.

And he doth so effectually deale in this his expostulation, that he toucheth and reprocueth euery one of them by name: *I had planted thee (saith he) a noble Vine, whose plants were all naturall; how then art thou turned into the plants of a strange, unkindlie and bastard Vine?* And bicause he would shew that this their reuolt, defection and apostacie could not easily be done away, he addeth further saing,

Though thou wash thee with Nitre, and multiplie
upon

Ier. 2. 21.

Vers. 22.

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upon thy selfe the herb Borith, or vse much sope: yet shalt thou be stained, filthie and spotted before me in thine iniquitie. As if he should thus saie: Although in outward shew and at the first sight thou seemest (through this thy superstitious worship of thine owne deuising, and whereby thou dishonorest the glory of God, with thy hypocriticall and visured Religion) to haue satisfied for thine offences, and to haue washed away thy sins and transgressions: yet neuer perswade thy selfe that God is appeased and pleased with any such manner of dealing, neither think that thou shalt euer by this meanes recouer that cleere and cleane estate that thou imaginest. No, no, thou must take another course, and practise another way, if thou desire to appeere faire and beautifull in the sight of God, and to be reconciled and at one with the Lorde thy Creator.

Thou must vtterly desie, detest, renounce and forsake all filthie Idolatrie, all false Religion and counterfait worship, all faith and hope in any other sauing onely in the true & liuing God: thou must leade a godlie and Christian life, thou must embrace and follow the rules of honest and vertuous conuersation, thou must extirpe and weede out of the garden of thy conscience all lewde opinions and wickednes: thou must firmly grounde thy faith, and assuredly anchor thy selfe only vpon God, and with an vndoubted trust re-
lie

lie vnto him and stay assuredly vpon his diuine prouidence. For, to depend vpon any other helper, and to looke for safegard, protection or saluation at the handes of any other, or by any other meane or maner of counterfeit & superstitious worship, neither required nor commanded by God, is not onely vaine, foolish, bootelesse and helpelesse, but also damnable, iniurious, and derogatorie to the maiestie of God.

This herbe Borith or Struthion, which we heere cal Sopewort or fullers weed, doth naturally (indeed) whiten and scowre wollen clothes, and that excellently : so doth Sope suppie and smooth the skin; and taketh away the spots, freckles or morpew in the face and bodie; but no worldly thing can be found, that hath such abstersiue facultie, to wipe away and mundifie the spots and filth of the Soule.

He that refuseth to acknowledge his disease, and wilfully contemneth the holefome direction and sound counsell of the faithfull and learned Phisition, is incurable and in a desperate case : & to such an one, *Hippocrates* forbiddeth to appy any medicine. Yea another maner of teacher than *Hippocrates*, euen the heavenly Phisition Christ our Sauior & Redeemer, chargeth vs to depart from them and to leaue them to their owne folly, when as no labor, care, industrie, paines and diligence bestowed vpon them for their amendment

Cap. 3.

Mat. 10, 14.

Luk. 10, 11.

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ment and recouerie, will take place and be harkened vnto.

But God by his Prophet *Malachie* promi-
seth, that he will sende his messenger or am-
bassador to prepare his waie : by which pro-
phecie was ment *Iohn Baptist*, as Christ him-
selfe in the Gospell expoundeth it : and that
speedily thereupon the Lord and gouernor
himselfe should come, that is to saie Christ,
who at his coming shuld renue many things,
and bestow much labor among them, to a-
mende their liues, correct their sins, & direct
their maners, which haue the charge of the
Lords flock, to teach and instruct them with
good and holesome doctrine. For, *he is like a
purging fire, and like Fullers sope. And he shall sit
downe to trie and fine the siluer : hee shall trie and
fine the sonnes of Leui, and purifie them as gold and
siluer* : That is to say, he shal make them pure,
cleane, neate, fine and trim, without any rust
or drosse of vices hanging vpon them, euen
as metals are scoured and burnished in a fur-
nace or Goldsmithes forge.

Mal. 3, 1.

Luk. 7, 27.

Mark. 1, 2.

Isai. 40, 3.

Mala. 3, 2.

It pleased him therfore first to polish and
beautifie the Ministerie, from all filth and
drossines, least they that should deale in the
sacred mysteries of the Lord, and expounde
his worde to others, shoulde be found them-
selues enblemished with crimes, and infam-
ed with wickednes. And this doth he by a
Similitude (as we see) taken of outwarde
things, being familiar and subiect to our sen-
ses,

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ses, apply the same to the minde. For this Herbe Struthion, Sopewoorte or Fullers weede, is a most excellent scower of spots and filth out of clothes, and of an incredible and notable effecte, for the whitening of Wooles or Wollen. Yea it is so woonderfully abstersiue, that it draweth Phlegme and other corrupt baggage out of the head, scoureth and clenseth the breast, of all grosse superfluities, and so forcible procureth needling, that it bringeth forth a childe though it be dead.

The III. Chapter.

Of Scarlet, Crimsen, Purple.



Here is a Plant or smal Shrub, hauing slender boughes and sharpe prickly leaues, whereon there groweth that, which we terme & call *Graine*, yeelding a most gallant and orient red, most delectable to behold, and right amiable to the eie. Heerewith they vse to die and engraine wooll, cloth, silke, and other stuffe, into a most braue, gallant, beautiful and rich rednes. Of this *Graine* is Scarlet denominated, and heerewith is it died: and of this is mention made many times and often in the

Coccum.

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Scriptures, as also of Purple, which were wont to be the peculiar colours for the Robes and Palles of Emperors, Kings, Potentates and Princes.

So in that excellent Song or Canticle of *Solomon*, the ruddie lips of the Spouse are compared to a thred of Scarlet, or Rose coloured Ribband. Cant.4,3.

Iosua being by God appointed to be the captaine and conductor of the Israelites, after the death of *Moses*, is saide to haue worne a Scarlet Cloake.

And Christ as though he had vsurpinglie affected a kingdome, was in mockage and derision stripped, and cloathed with a Scarlet Robe. Mat.27,28.

In the Reuelation also of Saint *Iohn*, the Whoore is described and set out, *Sitting upon a scarlet coloured beast : which Whoore was apparelled in Purple and Scarlet, and gilded with golde, and precious stones, and pearles, hauing a cup of gold in hir hand, full of abominations and filthinesse of hir fornication. And in hir forehead was a name written, A Misterie, Great Babylon, the Mother of Whooredomes and abominations of the earth.* Reue.17,3.
All which is a type and figure of the Citie of Rome, as *Ierom* expoundeth it. By which titles, tearmes and Epithetes, he noteth hir hawtie arrogancie, snuffing pride, and cruell nature, embrued with the bloode of Innocents.

The rich Glutton mentioned in the Gos- Luk.16,19.
pell,

pell, beside his sumptuous fare and delicious bankets, was clothed in purple and fine linnen, hauing (notwithstanding) no remorse, pitie or compassion on the poore and needy members of Christ.

From the princely and orient colour of this most delicate and goodlie iuice, in the Prophet *Isaiah* there is taken an occasion of a very fit Similitude and Comparison, in the person of God, against those that gape after blood, and seeke by violence to oppresse the innocent. In which Sermon, the Lord louingly stirreth them vp to repentance, and seeketh to drawe them to an acknowledgement of their wickednes. Which if he persuaide them vnto, and that they will willingly and obediently be reduced & brought againe into the right way, he assureth them of forgiuenesse, and that he will vtterly forget their sinnes and transgressions, how manie and how greeuous soeuer they be.

Isai. i. 16.

For thus doth he there reason with them, & thus doth he begin his Oration & speech vnto them: *Wash ye, make you cleane: take away the euill of your works from before mine eies: cease to doe euill, learne to doe well, seeke iudgement, relieue the oppressed: iudge the fatherlesse, and defend the widowe. If your sinnes were as Crimfin, they shal be made white as snowe; and though they were red as scarlet, they shall be as wooll.* Wherby his meaning is, that though their sinnes were heinous and bloody with the murder and death of

of the Innocent, yet were they pardonable, and might by earnest and hartie repentance, firme faith, and assured trust in the mercies of God, be easily washed away, so that with all there were ioined therewith a ful purpose of amendement and newnesse of life.

But that Robes and Garments of Scarlet, Purple, Silke and Veluet, were vsed and worn in the old time by the ancient Hebrewes, as well for the honor, ornament, and dignitie of their bodies, as also sometime for riotous brauerie, proud pompe, and wilfull ostentation, the Scripture in sundrie places sufficiently witnesseth. As namely in *Ieremiah*, where there is an hard doome and dreadfull commination against *Israel*, for that, hauing forsaken the Lord their God, from whom alone floweth all goodnes, and on whom alone dependeth their whole and entire saluation, they vowed and bowed themselues to Idols, and went a whooring after strange Gods, painting and pranking themselues like adulterous harlots, with strange and farraine attire, thereby to feed the eies of their Paramours, & to draw them the sooner into their loue & liking: *When as* (saith the Lord) *Ierem. 4. 30*
all places & corners shal be ful of slaughter and desolation; when as the strong men being discomfited shall flie for feare into thicketts, and climbe vp into high rocks: And when thou shalt be destroied and wasted, what wilt thou doe? Though thou clothest thy selfe with Scarlet, though thou deckest thy selfe

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with

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with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trim thy selfe in vaine: for thy louers will abhor thee and seeke thy life: they will not awhit be moued to compassion with thy gay and braue apparell, but greedily seeke thy spoile and confusion.

Ezechiel also charging Samaria and Ierusalem, with whooredome and adulterie, by the which, he meaneth Idolatrie and Apostasie, denounceth against them in the person of God, plagues & punishments no lesse dreadfull and intollerable. For, as the breach of wedlocke, and defiling of the marriage bed by filthie adulterie, is a most wicked and detestable sinne: so likewise is Idolatrie a most shamefull and execrable thing: when as the honor and glorie due to the liuing God, is profaned and giuen to another.

Wherefore the wrath of the Lord is the more fiercely kindled against them, for that, not onely in Groues and Valleies, they sacrificed to their Idols, and set vp vnto them, Altars, Images, and Temples with great pompe and foizon of Calues, after the maner of the Heathen: but also by calling and sending for others to beare them companie, they defiled his Sanctuarie, profaned his Sabboths, and polluted his holie Temple, consecrated and dedicated to his name. And to the intent that all things might seeme vnto the beholders more gorgious, magnificent and holie:

Thou hast for their sakes (saith he) washed thy selfe and

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and painted thine eies, and decked thee with ornaments: And satest vpon a costly bed, and a table prepared before it, whereupon thou hast set mine Incense and mine Oile, and a great multitude with thee reioicing. As if he should say: The honor and worship which is due and ought to bee giuen vnto me, is bestowed vpon Idols and Diuels, and that in solemne sort and order, while a confused rabble and dissolute multitude of brainlesse Gentils and wicked Heathen, do ioine with thee in the same, and run headlong into semblable madnes.

The 12. Chapter.

Of the Furze or Brier called Paliurus, which is prickly and sharpe, and vnto which, bloodie, cruell, deceitfull, and hurtfull persons be in the Scriptures compared.



He Prophets in many places vehemently inueighing against the finnes of the people, and earnestly beating downe the rage, fiercenesse, and crueltye of such as do trouble, annoie, disquiet, damnifie, hurt, deuoure, oppresse and disturbe the state of their seely weake brethren, doe resemble, liken, and compare them somtimes to Wolues, Lions, Panthers, Leopards, Adders, Snakes, and other harmefull Creatures: somtimes to Foxes, Weasils,

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and other such subtill and craftie beasts: and sometimes to Prickles, Thorns, Briers or other sharpe pointed plants.

Thus did *Michah* the prophet bewaile the want and contempt of Religion, the overthrow and decay of godlines, the subuersion of iustice, the prophanation of Diuine worship, and finally the lamentable reuolt of all men in generall from vertue, honesty and integrity. So that there was nothing else practized among men but fraude, craft, subtiltie, deceit, quarrels, vnderminings, catching at aduantage, lieng in waite, wrangling, collusion, dissembling, and al maner of mischiuous drifts and hatefull dealings. He doth therefore in this sort amplifie their greuous enormities, and thus doth he aggrauate their faults by laieng them in heapes before them; vsing for the same, a Similitude taken from Thornes and Prickles: *Goodmen* (saith he) *are perished from the earth, and there is none righteous among men: they all lie in waite for blood; euerie man hunteth his brother with a net, and the euill of their hands they call good; that is, they flatter themselues in their misdeeds and errours: the Prince asketh, and the Iudge indgeth for a reward, that is, he yeeldeth in al respects to such things as he knoweth, will please the Prince, he feedeth his humour, and obeieth his requests; without any regarde at all either of Lawe, Reason, or Conscience; he suffereth him to ouerrule all matters after his owne will,*

Mich. 7, 2.

will, to oppresse the poore people, and wring from them what he listeth, or to practise tyrannie ouer them according to his owne lawlesse lust and imperious sensualitie. *The best of them is as a Prickle or Brier, and the most righteous of them, is sharper than a Thorne hedge.*

And therefore where such kinde of persons beare rule and be placed in office, his meaning is, that there the state of things is such by meanes of whispering Talecarriers, and secret priers into euery mans life, maners & trade, that no man can safelie trust an other, nor reueale his secrets and open his counsell, no not to his familiar friende and knowne acquaintance.

For where such disorder reigneth, that mens cases and estates be so narrowly sifted, and their deeds and words so vndermininglie searched, the harts of many doe quayle, their courages be daunted, their mindes be dismaied, and they brought euen to their wits ende; insomuch that they not onely forsake and mistrust their friendes, but manie times bewray & betray them: which things Christ himselfe foretolde shoulde come to passe.

Mat. 10. 35.
Mark. 13. 9.

Therefore in this so dangerous, doubtful, and wauering trust and faithfulness, the Prophet further warneth vs what to do, saieng: *Trust ye not a friend, neither put ye confidence in a counsellour. Keepe the doores of thy mouth from hir*

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that lieth in thy bosome : that is, disclose not thy minde, no not to thine owne wife. For the Sonne reuileth the Father, the Daughter riseth vp against hir Mother : the Daughter in law against hir Mother in law: and a mans enemies are the men of his owne house.

In this so lamentable a garboyle and disordered state of the common wealth, he teacheth euery man, which way to worke, and whereunto hee may best and safest betake himselfe; saieng: *Therefore will I looke vnto the Lord, I will waite for God my Saniour. My God will heare me.* Heere he hauing his full hope and assured confidence grounded vppon God, resteth vndoubtedly perswaded, that God will deliuer and preserue him against al the violent, proude and cruel rage of all wicked oppressours.

For whereas God is gentle, milde and exorable, they on the other side be raging, fierce, cruell, spightfull, churlish, vncurtious and (like thornes, brembles, and briers) armed with sharp prickles, and poynant ends, whereby they hurt, wounde, and damnifie those that be innocent, harmelesse, helplesse, and comfortlesse.

We see therefore how heere from Prickly plants the Prophet borroweth a Similitude, whereby aptly to expresse, and exactly to set downe the nature, propertie and condition of wilfull and wicked men. For the Furze, Bryer, Bremble, Egline, Berberie bush,
(if

(if we onely respect their flowers and berries, are to the eie right pleasant and delightful, and in cases of Physicke and medicine, haue their profitable and necessarie vses) but in handling they are dangerous, and like ynough to gash, split, and wound the hand of a man that rashly and vnaduisedly toucheth them.

And in like sort, there be some slie persons, craftie shifters, subtile mates, & double dealing dissemblers, who at the first blush do outwardly in shew pretend much friendship, and speake smoothly, but if they may once vpon any light occasion, espie occasion and oportunitie to vtter foorth their inward spight, or where to worke their diuelish and cankred malice, they will be found (I warrant you) readie ynough both to prick, sting, and wound to the vttermost.

Now this *Palinurus* being (as hath afore been said) a kinde of sharpe prickly Furze or Brier, is described by *Theophrastus*, *Virgil*, *Plinie*, *Dioscorides*, *Columella* and others, with general consent to be sharpe, thornie, and dangerous to the handler: howbeit they do not all agree about the description of his forme and fashion.

Not much vnlike, is it to that which we commonly call Berberies, termed in Greeke *Oxyacantha*, wherewith some (for the gallant beautie and seemely shewe) vse to decke and adorne their doores, and to keepe the slips

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and boughes thereof in Pots, for the longer keeping thereof in their flourishing hue and greenenes.

When the flowering and blowing time is past, it bringeth foorth berries being at the first greene, and in fashion somewhat long, which when they be ripe, become red of colour, and haue within, a harde stone, enuironed and encompassed with a small slender and thin skin or rind. The iuyce thereof being fattie and vnctuous, is vsed in Physicke as a right soueraigne remedie against the Stone and Grauell.

The thirteenth Chapter.

*Of Gith, called in Greeke Melanthion,
and with vs commonly Nigella : and
of certaine other sorts of Plants
and Graine beside.*



Isaiah the Prophet was (as afore hath beene shewed) most excellently seene in the Secrets of Nature, and most skilfull in the qualities and operations of Plants. Which may easily be prooued by the manifolde Similitudes which he taketh (for the garnishing of his Themes and Argumentes) from Herbes,

Herbes, Plants, Flowers, and Seedes, inserting the same into his diuine Sermons. As namely *Gith* or *Nigella*, Cumine, Wheat, Barley, Miller, and Fitches; all which be things well knowne, affoording both fodder for Cattell, and nourishment for men. Isaie. 28, 25.

This *Gith*, (called commonly *Nigella*) is growing in the Gardens of many Herbaristes, a cubite high or sometimes more, accordingly as the ground is in ranknes, whose leaues be much like to Fenell or Fumiterrie, all too cut and iagged, the flowers of a light blew: which being once past, there cometh vp on the top small knops or heades as in Popie, with little sharpe hornes vppon them, longwise, wherein be certaine small cels, chambers or huskes containing the seede, which is somewhat blacke, much like vnto Onion or Leeke seede: in taste sharpe, and of a strong, pleasant and fragrant sauor, which in some places, they vse to mixe with their Paste or Dough, before it be put into the Ouen, to make it haue the better relish and delicater taste. Gith or Nigella.

But specially Physicians vse the Seede heereof as right commodious to helpe Catarrhes, Murres, and Poses; to kill and driue away wormes, being either droonken with wine or water, or else laid to the nauell of the bellie: to take away the toothach; to bring downe womens naturall diseases; to prouoke vrine, to take away lentils, freckles, spots, and

and other blemishes deforming the skin and outward parts of the bodie.

Cumine.

Cumine is good to scatter and breake the windinesse of the Stomacke, Bellie and Matrix : and to alay and helpe the griping torments, and the gnawings and frettings of the Entrailes : It is also excellent good to flake and dissolue the blasting and swelling of the Cods and Genitories, being laid ther-vnto. For which purpose, my order and custome is, to mingle vnto it some *Nigella*, Bayberries, and Millet meale.

Barlie.

Barlie is a graine generally well known, and the vses thereof both to man and beast, right necessarie and profitable. In time of dearth and scarcitie of Wheate and Rie, the poore people grind the same to make bread. This Barlie being hulled and cleansed from the rinde, and then beaten, broken, and sodden, maketh the noble drinke called *Ptisana*; which is most soueraigne to quench hot burning Choler in vehement Feuers, and to helpe the corruption and oppilation of the Lungs, and hoarsenesse in the vocall Arterie, with shortnes of wind: specially if those parts be exasperated or exulcerated with superfluitie of salt Phlegme or yellow Choler, putting into it a quantitie of the flowers of Violets or Buglosse.

Heerewith also (being made into Mault) is made that most noble, necessarie, and delicate licour, called *Beere*, of such colour as the

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the Brewer is disposed to giue vnto it, as namely, yellow, Saffronlike, reddish, browne, or such like, specially when the yest or barme (which they vse also to make their bread withall) is setled downe to the bottome. For then commeth it to his kindly colour, and is (to looke vpon) very gallant and pleasant, much like to Maluesey or Bastarde, and relisheth not altogether vnlike to Wine; and being immoderately taken, causeth droonkenness as well, and as soone as Wine doth.

Wheate, the noblest graine and of chiefe-
fest account to make bread withall, is of sundrie sorts, as manchet, cheate, cribble, biscoct, household, and brannie, with other sorts needelesse to be rehearsed. Wheate.

Mill or Millet is of sundrie sorts, as Asian, Mill.
Indian, Spanish and Turkish, which beareth a red brownish or yellowish graine: wherwith some poore people haue learned to make bread and broth.

Fitches be a kind of Pulse, and are good Fitches.
prouender for Horses and Cattel, as Lentils, Pease and Beanes be.

Thus much haue I thought not amisse heere by the way to note; to the intent, the mind and purpose of the Prophet might exactly and plainly be found out: whose onely drift is in this place to shew, that God doth nothing rashly, vnaduisedly, disorderly, confusedly, by chance or at randon, but in all his actions dealeth most wisely, orderly, aduisedly,

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sedly, deliberately, and both by law and reason : one while sending punishments and plagues, to repress mens inordinate lusts and outrageous behauiours ; and another while curing their wounds, healing their sores, suppling their grieues, comforting their distressed minds, and relieuing their afflicted Consciences. Which thing he sometime hasteneth to put in execution and practise ; sometime lingereth ere hee take the matter in hand ; and sometime shewing forth his mightie power both waies vpon the sudden, euen as it seemeth good in his eies, and as he seeth it expedient, when occasion serueth.

Wherefore the Prophet admonisheth all those, that thinke otherwise than reuerently and dutifully of the iudgements of God, speedily to reforme their opinions, carefully to circumsise their affections, awfully to regard his holie word, religiously to thinke of his sacred Maiestie and diuine Prouidence, highly to extoll his name, reuerently to speake, and dutifully to thinke of him : and neither to murmur, repine, mutter, or accuse him in his dealings, when as they see the wicked to flaunt and flourish in all prosperitie, and to enioy abundance of all things to their harts desire : whereas in the meane while the godlie be throwen into miseries, afflicted with cares, pinched with paines, oppressed with wrongs, and ech way laid open

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to calamities, vexations, and troubles of the world. For the Lord by his heauenly wisdom and vnsearchable counsell, doth gouerne and rule the world, and al things therein, iustly, wisely, and rightly.

For the better beautifieng, and garnishing of his matter in this behalfe, the Prophet vseth a very fit Similitude, borrowed from the industrious toile of husbandmen, and from the manner, order, and trade of plowing, sowing, and thrashing. For, the husbandman at certaine seasons of the yeere, fallowing and turning vp his land, casteth his seede into the furrowes thereof in due proportion and measure, according to the nature of the soile, & qualitie of the ground; sowing in one place Wheate or Barlie, and in another *Gih*, Lupines, Spelt, Miller, or some such kinde of Pulse. Neither doth he rashly and harebrainedly shuffle all maner of seedes together, and so desperately and fondly cast the same on the ground, but aduisedly and discretely pondereth with himselfe, what place and soile is fittest for each seuerall graine.

The sowing time being past, he thinketh not himselfe discharged of care, neither giues he himselfe to ease and idlenes, but longingly, hopeth for his Haruest, and many a time wisheth for the time wherein he may reape his laboured crop: and in the meane while (ere the corne be ripe) he weedeth it, and setteth

teth his seruants to worke, to plucke vp the Darnel, Thistels, and other noisom baggage, that would otherwise choke the Corne.

After he hath inned and brought it into his Barnes, he sitteth not still, neither giueth he himselfe to ease, but as one worke endeth, so beginneth he an other, and the ende of one labour is the entrance into an other.

For then goeth he about to thrash, fanne, and winnow it, and that so carefully, that he will not confusedly iumble and mingle one seed with an other, but make cleane the same in order, and euery kinde by it selfe, as to the nature thereof appertaineth. As namelie, in one sort dealeth hee with small and slender seedes, in an other sort with them that bee great and big: and in an other, with Wheat, Barley, Rie, Otes, Amilcorne, Lupines, Beanes, Fitches, Lentils, Cumin, Gith, &c.

As a painefull and carefull Husbandman therefore looketh diligently to all points of his busines, and bestoweth his industry and labour in ech respect, as the time and season affoordeth, and as the nature and qualitie of ech Graine requireth, in hope thereby to receiue a good encrease and plentiful crop: Euen so God trieth ech way, to drawe and bring all men, of all sorts, and condition in this Theatre of the world, to acknowledgement of their duties, & desire of their saluation. And as an Husbandman after he hath plowed

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plowed vp his land, and sowed it, doth afterwarde harrow it, and breake the harde clods thereof: as he (I say) soweth, reapeth, thraseth, fanneth and searceth the chaffe from the Corne as he cutteth, pruneth and lop-peth his trees, and keepeth them vnder, least they shoulde growe rugged, or spread their boughes to far out of course and order: and finallie as he graffeth, planteth, and teacheth his yoong Siences to be naturalized in another stocke than their own: So likewise doth God deale with men in this world, punishing and afflicting some with losses, hinderances, and other tokens of his hidden iudgement, for the better trial of their patience and constancie: Some (though euill and wicked persons) he tollerateth, spareth, and (as it were) winketh at, in hope of their conuersion and amendment.

Neither may any man be so hardie as once to mutter or murmur for the same against him, sith by his prouidence he wisely dispenseth and gouerneth all things, and best knoweth why and for what reason he doth this or that. Wherefore if any aduersitie surprize vs, if any trouble assaile vs, if sicknes attach vs, if calamities, plagues, or other encumbrances of this life infest and follow vs, let vs be perswaded that all these things are sent to vs from God, as meanes to worke in vs repentance of our former wickednes, whereby we may flee to him for succor, comfort, and releefe;

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releefe; in whom onely consisteth and dependeth our whole hope, entire affiance, and perfect saluation.

On the other side, if all things go well with vs, and according to our harts desire, if wealth encrease, if riches abound, if lands, liuing, and reuenewes, honors, dignities, offices, goods and cattels be multiplied and heaped vpon vs; if health, strength, courage, lustines and soundnes of bodie be giuen vnto vs; let vs meekely and humbly acknowledge, from whom all these do flow; and let vs be vndoubtedly perswaded, that all things aswell in time of prosperitie, as of aduersitie, come vnto vs by his diuine ordinance, decree, direction and appointment.

And this doth he not onely most notable declare and signifie; where he putteth *Cyrus* the king of *Persia* in remembrance of his duty, by acknowledging how that by the power and might of God, and for the *Iewes* sake his chosen people, all things went luckilie and prosperously forward with him, and nations were subdued & brought in subiection vnder him: but also thereby he testified vnto all men in generall, that God is Almighty and able to bring al things to passe, whensoever and which way soeuer he pleaseth: which might and power as in other places he setteth out right diuinely, so specially & namely in the Prophet *Isaiah*, he most liuely and pithilie setteth the same downe, where

where he saith thus : *I am the Lord, and there is none other : there is no God besides me : I forme the light, and create darknes : I make peace, and create euill : I the Lord do all these things.* Whereby he meaneth, that prosperous successe is his heauenly gift : and that losses, hinderances, aduersities, spoile, pestilence, hunger, war, and such like, be sent of him as punishments and reuengements of our wicked life and heinous transgressions. For hee it is, that so strengtheneth such as faithfully depende on him, and vnfaignedly leane vnto his protection, that they liue a good, a quiet, & a peaceable life. Contrarily, such as wallow in the filthie puddle and swinish mire of lewd behauour and carelesse dealings, shall taste of the whip of his ire, and bee plagued with greuous punishments, according to their euill demerits.

The Lord appointed the office and function of an husbandman vnto *Jeremiah* also, *Jerem. 1, 9.* whose mouth he touched with his hand, saying : *Behold, I haue put my words in thy mouth : Behold, this day haue I set thee ouer the nations, and ouer the kingdoms, to plucke vp and to roote out, and to destroy and throwe downe, to builde and to plant.* Whereby he meaneth, that he being fortified and armed with the power of his word, should haue strength to pull vp Sinne by the rootes, to weede out errors, to grub out of the minds and consciences of men, their outragious, dissolute, and enormous

G affecti-

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affections: and in steede thereof, to plant in them the seede of godlinesse, to instill into their harts the wholsome doctrine of faith, and entirely to inflame them with an vnfained loue toward the true and liuing God.

Ioh. 15, 1. The like Argument doth our Sauour Christ handle, where he taketh a Similitude from the vine and his Branches, saieing: *I am the true Vine, and my father is an Husbandman. Euerie Branch that beareth not fruit in me, that is, that sheweth not foorth his faith by the works of loue, he taketh away, and cutteth downe as vnprofitable spray, fit for nothing, but for the fire: but euerie Branch that beareth fruit, he purgeth, (lopping and shredding away all vicious, corrupt, and naughtie affections) that it may bring foorth more fruit.*

Rom. 11, 17 Not vnlike vnto this, is that excellent Similitude which the Apostle vseth, concerning the graffing in of the wilde Olive tree into the true and right Oliue, and of the breaking off, of the boughes and branches from the naturall Oliue. Whereby he meaneth none other thing, but that some were fallen from their happie estate, of glorious saluation; and that others were chosen and receiued into the number of the faithful, not for any desert of theirs at al, but onely by the meere fauor, singular mercie, and free grace of God. Which benefit, vnlesse they thankfully acknowledge, dutifully remember, and constantly persist in faith, he pronounceth that

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that they shall be cut off againe, and for their ingratitude reiected from the fellowship of God: and that those shall be againe receiued and regrafted in, if they abide not in vnbeleefe; but by hartie repentance call vnto God for mercie, loath and detest their former sinnes and wicked life, seeke health, embrace truth, and faithfully beleue in God, whom afore they had forsaken.

By this meanes, the Lord partly beateth downe the insolent pride, and hawtie arrogancie of vaine-glorious persons, least any man should either be puffed vp with a vaine persuation of his holines, or flattering himselfe in his owne peeuiſh conceit, should loftily contemne or disdainfully insult vpon the miseries and calamities of others. And partly heereby he cherisheth and nourisheth an hope in them, that being now alienated and estranged frō God, shall be grafted in againe, and eftsóones receiued into the felowship and companie of the faithfull.

The 14. Chapter.

*Of the Lentiske or Masticke tree, called in
Greek Schinos: and of the
Prime tree, called
Ilex.*

WHAT time as the vertuous and chaste woman *Susanna*, was publicke charged, and iudicially arraigned

Dan. 13.

raigned vpon surmise of incontinencie and adulterous life, through the cankered suggestion and false accusation of two craftie old Lechours, that burned in lust towardes hir: *Daniel* (being then but a yoong childe, and raised vp of the Lord to examine and fiste out the bloodie treacherie intended against hir) by his wise and heavenly policie, searched out the bottome of the matter, boulded out the truth, discussed the cause, and finally deliuered the innocent Ladie, both from the present danger of death, and also from all maner suspition of crime and filthines. For when as she was led forth to be put to death, being faultlesse and guiltlesse, committing and referring both hir self and hir cause vnto God, *Daniell* by the motion of the Spirite of the Lorde, lifted vp his voice, and cried aloud, protesting himselfe to be cleere and free from the bloode of that chaste woman, who was there and then most wrongfully without desert adiudged to die, willing them to enquire further of the matter, and more narrowly to search out the circumstances of such an horrible practise.

Whereupon the Elders and Counsaillours being a new assembled, and the matter being againe before the whole audience of the people with aduised deliberation, brought into question, *Daniel* caused the two Accusers to be put aside, and kept a sunder the one from the other. Which done, hee first called

called foorth the one, and demaunded of him, vnder what Tree he sawe them companieng together? *Vnder a Lentiske tree:* (quoth he.) At the hearing whereof *Daniel* sharpelie reproouing him for his shamelesse lie, and false testimonie, and thundring against him the heauie wrath and seuerer iudgement of God, deseruedly due vnto him for the same, put him aside. Then calling the other foorth, and likewise asking him, vnder what tree, he tooke them companieng together? *Vnder a Prime tree*, (said he.) Therefore were they both according to their wicked deserts, put to death, and serued with the same sauce, that they had prepared for others, according to the Lawe of *Moses*, for that they were conuicted to haue borne false witnes, & to haue wrongfully accused another.

Deu. 19, 19.

Prou. 19, 5.

Dan. 13, 62.

But now somewhat by the way to describe the nature of this *Lentiske* tree: it is a tree of a reasonable bignes and meane fise, broad in compasse, and leaued like an *Ashe*, bearing many small red berries, couched close together in round clusters, which when they be full ripe, are of a blackish colour. This Tree yeeldeth foorth a kinde of *Rosen* or *Gummie* iuice, (like as the *Terebinthin* Tree doth) which is called *Masticke*, which groweth not together as other *Rosens* doe; but remaine a sunder in diuers small graines, or partes like kernels, or little white roundels. And this *Masticke* is verie soueraigne to dry

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vp rheumes and catarrhes, and to stop all common laskes and bloodie fixes, and all other fluxes of blood whatsoeuer. A perfume made therewith, or chawing the same in the mouth, fasteneth the teeth that be loose, and maketh a sweete breath.

Of this Tree there be made in *Italie* fine Toothpickers, like as they doe in the Lowe Countries, of Iuniper and Baies, verie good to cleanse, whiten and mundifie the teeth withall. Insomuch that it is growen into a common byworde or prouerbe, when we wil note any persons that be too curious and precise in trimming themselves, or bestowe too much diligence in polishing and dressing their teeth, to say that he *chaweth Lentiske*. We in these Countries make Toothpickers, sometimes of the Bittours claw being set either in golde, siluer or iuorie, sometimes of the bones of the fish *Pastinaca* or *Galeus*. But the best of all be made of this *Lentiske*, because they do not only no hurt to the gums, but also do rather by meanes of their astringent nature, binde and comfort both them and the iawes. And that these were in vse in the olde time, the Poet *Martiall* well witnesseth where he saith :

*Martiall in
Apophoreta.*

Best Toothpickes are of Lentiske made,

Or if that wood be scant,

A Quill will serue the turne full well

And may supplie the want.

But the other crafty and sly mate, that went
about

about to blanch his villanie, and plaister his falshood, by the which he sought the disparagement and death of the innocent Ladie, with shamble mouth saucily auouched, that he sawe hir commit the acte vnder a *Prime Tree*.

This Tree is reckoned among such as bear Masse, whose leaues bee at all times of the yeere, greene, without falling or withering: whereon there also groweth a kinde of Misselto, which Phisicians doe vse, as an excellent remedie against the Epilepsie or falling sicknes, and such other diseases engendred of excessive and abounding humors.

There is one kinde of this Prime or Ilex, that beareth the fine Graine, which Diers vse to engraine the Cloth or silke into a most orient and gallant red colour. And there is another kinde of Graine not much vnlike vnto this, which is found in the Huluer tree, whose leaues are on each side prickly and sharpe, but all the other parts therof smooth and plaine, which in *Brabant* groweth in hedges and high waies, and seldome reacheth to any high stature. Yet haue I seene of them neere to *Ziricksea*, that haue beene as big as a Prime tree, which being diligently looked vnto, and often pruned and trimmed by the owners, haue growen to be very high and tall. About the beginning of Autumne it beareth berries round like a Pease, and of an excellent red colour, such as doth our Knee-

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holme, Butchers broome, or prickly Boxe, and also the Ewe tree, which is leaved like the Larch, Pitch tree, or Firre. The shadowe of this Tree in *England* is not deadly, nor the berries lethall and dangerous to the Inhabitants of that Island, as not many yeeres ago I sawe and found by experience at my being in *London*. In *Hispaine* they are perswaded that these berries are indued with a venemous qualitie, and that it is so hurtfull for mans bodie, that such as do but onely sleepe vnder the shadowe thereof, either die, or at least become dangerously sick therby, specially in the time that it bloometh. The nature therof being so venemous, and against mans nature, they dare not inwardly receiue the same. And yet hath it by some of that Countrie beene prooued, that their hens wil feede thereon without danger, and become therewith very fat.

The 15. Chapter.

Of the Hyacinth, which of some is called Crowtoes, and of some, our Ladies flower: and of Hyacinthine, blew, azured and violet coloured garments.

IN fundrie places of the sacred Bible we reade of headbandes, laces, ribands, fillets, garlandes, hems, purples, fringes, w elts,

welts, gardes, plaits, pals, robes, clokes, garments, and coverings of blew or violet colour, the better thereby to set foorth the honor and state of the person that wore it, and the more to delight the eies of the beholders, as also in this our age we see by experience the same to be had in great estimation. So were the garments and Robes of the high priest among the Iewes, appointed to be of such colour as should outwardly shewe a maiestie and royaltie to the people, namely, of gold, blew filke (or *Hyacinth*) purple, skarlet, fine linen and embroderie: whereby the seely ignorant and simple people were in the olde time, kept in order and obedience, and the readier and feruenter toward Religion. Iere. 10, 9.
Exod. 28, 5.

But now in the bright shining light of the glorious Gospell, we must rather respect the inwarde and spirituall ornamentes, than any outwarde, garish and pompious attyre, and must rayse vp our mindes to thinges that be of more behoofe and importance for our instruction and comfort. For the outward brauerie and pompous magnificence of rich & sumptuous attyre, doth many times nuzzle superstition in the consciences of the simpler sort, and dazell the eies of their mindes, with an admiration of those things which God either would haue to be lightlie esteemed, or at least way, to be employed to moderate vses. And of this sort be these pals
and

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and cōpes wrought with gold, pearles, and precious stones, clokes, garments, and cōuerings, of blew azure, purple, skarlet, and other costly colours, artificially and curiously bedected and garnished.

Hyacinth or
Iacinth, a
precious
stone.

Hyacinth an
Herbe.

The name of this colour, is taken partlie from the gallant gem and beautifull stone called Iacinth, hauing a most radiant tincture of violet colour: and partly from an amiable and delightsome flower of the same name, of a perfect Azure or purple colour, such as in the precious stone called an Amethyst, or in common Buglosse and sundry other Herbes, whose flowers being of bright purple colour, be maruellous pleasant and delightfull to the eies of the beholders.

And God doth many times and in many places in his worde sharply reprocue the stately arrogance, and pompous prid of such vaine persons, as by the Brauerie of their apparell, and sumptuous araie, aduance themselves in bragging sort and ridiculous ostentation, malapertly and scornefully contemning others of inferiour calling. And sometimes heerehence he taketh apt Metaphors and fit Similitudes, applieng the same to the inward gifts, and ornaments of the minde. For by such examples doth the Lord stir vp and admonish such, as be lulled and rocked in the cradle of Security and slouthful rchlesseness, to looke about them and to remember their dutie, which they owe vnto
God:

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God : to consider what honor and worship they are bound to yeeld vnto him , and how (casting aside, detesting, abhorring and renouncing all superstition and Idolatrie) they ought entirely to embrace his pure, sincere, and sound religion.

Which thing both in other places , but namely by his Prophet *Ezechiel*, he plainlie Ezec. 16. setteth downe and manifestly displaieth. For, first he putteth them in remembrance, what great and inestimable benefits he had bestowed vpon them, how bountiful and liberal he had shewed himselfe towards them: what grace and goodnes both spirituall and temporall he had extended vpon them: what holesome lawes and profitable precepts he had deliuered vnto them, and how fatherlie he had instructed them with the soueraigne skil of his most blessed and sincere Religion.

Afterwards he expostulateth with them for their reuolt and sliding back, he vpbraideth them with their ingratitude & vnthankfulness, for that they had abused all these his heauenly blessings, and conuerted the same to Idolatrous purposes, strange worshipps and prophane superstitions: insomuch that their minde, reason, vnderstanding and wit, was not now employed (as it ought to haue bin) in magnifieng his holie name, and setting forth his glorious maiestie, nor in the maintenance and obseruance of his sacred and pure Religion, but in setting vp and establi-
shing

shing Idolatrous, superstitious, counterfaite and hypocriticall deuises, forged out of their owne idle braines.

The 16.
Chapter of
Ezechiel pa-
raphrastically expou-
ded.

Thus therefore doth he rately and chidingly direct his speech vnto Ierusalem, saying: *When as thou wast naked, poore, needie, helpelesse, comfortlesse, and cast out into the open fieldes, so soone as thou wast borne, without swadling clouts, polluted in thine owne blood, and sprawling in thy naturall filthines: not hauing thy nauell cut, nor washed in water: I came and passed by thee, and espieng thee wallowing and tumbling in thy blood, I exceedingly multiplied thee, as the bud of the fieldes: in- much that by little and little in processe of time thou grewest pretie and big, able to be decked and fit to be womanlie araide, as by thy well fashioned breasts, and long growen haire may appeere. And although thou wast in this age, yet wast thou naked and bare, and lay open (contrary to the natural shamefastnes of womanhoode) to the gazing view of all passengers. Yet when I passed by thee and looked vpon thee, perceiuing thee to be of such ripe age, and marriageable yeeres, fit to be wooed and sought vnto by futers and wooers, I spred my skirtes ouer thee and couered thy filthines, and I shrowded from the sight of men, those things that might not with any modestie & shamefastnes be seene. Yea I sware vnto thee, and by a new couenant betrothed thee vnto my selfe, and made thee mine. Wherevpon hauing receiued thee as my*
mate

mate and lawfull Spouse, I washed thee from thy filthines, so that no blemish disgraced thee: *Yea I annointed thee with oyle, and clothed thee with embrodered worke: I shod thee with Hyacinth: I decked thee with bracelets vpon thine hands and a chaine on thy necke, and a beautifull crowne vpon thine head, &c.* Nowe thou being thus pranked vp in brauerie, and thus richlie decked, hast plaied the harlot, and hast powred out thy fornications on euery one that passed by: and all those rich ornaments (which in right and equity belonged to me) thou hast lewdly conuerted to prophane and wicked vses.

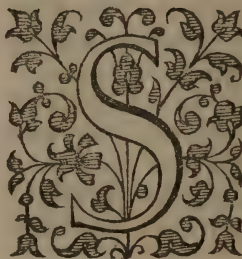
In all which proceffe of words his meaning is none other than this: namely to shew, that as an adulterous woman by prostitution of hir bodie becommeth impudent and infamous, so was *Ierusalem* defiled with Idolatrie: in that she bestowed that honor, worship, and seruice vpon Diuels and Idols, which in right was onely due vnto God, on whom alone dependeth the whole hope, health, and saluation of all men. For then is the Maiestie of the most high God most contumeliously dishonored, when the honor, (which is due vnto none but to him) is taken from him, and giuen to another: wherein he is iniuriously robbed, and we thereby (forsaking his sincere worship) are carried headlong into miserable perdition, and manifest danger of our owne Soules health.

The

The 16. Chapter.

Of Sedge and Rushes.

Sedge.



Edge, (called of some Segge, or Sheregrasse) groweth in fenny Sugs and warrie groundes, triangled in form, and sharpe edged of each side : with the which, many in this Countrie do vse in Sommer time

to strawe their Parlours, and Churches, as well for coolenes, as for pleasant smell.

Rush.

The Rush is a round smooth shoote without knots or ioints, hauing within it a white substance or pith, which being drawn forth, sheweth like long, white, soft, gentle and round thred, and serueth for many purposes. Heerewith be made manie pretie imagined deuises for Bride-ales, and other solemnities, as little baskets, hampers, paniers, pitchers, dishes, combs, brushes, stooles, chaires, purses with strings, girdles, and manie such other pretie, curious and artificiall conceits, which at such times many do take the paines to make and hang vp in the houses, as tokens of good will to the new married Bride : and after the solemnitie ended, to bestow abroad for Bride-gifts or Presents.

And

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And bicause the stemme or shanke of this Rush is smooth and vnknottie, it hath ministred occasion to the learned, thereof to deuise a Prouerbe, namely, *To seeke a knot in a Rush*. Which is very aptly and fitly applied to those which are scrupulous in cases, where no neede is; or that make doubt of a thing, that of it selfe is most plaine.

Of the greater sort of these Rushes, our people doe vse to make Mats, horse-collers, wilchins, frailes, and little maunds.

In *Zeland* where the ground is grauelly and sandie, there groweth store of Bulrushes, which be not of any great height, but bee sharpe pointed as an Awle, and serue to keep and defend their corne grounds from being ouercouered with sand and dust, which the force of the winde, tide, and weather vsually bloweth and casteth vp.

Of the slender and streight forme of this Bulrush, such yoong simpring Damosels as pranke vp themselues, and desire to be slender bodied, are termed by *Terence*, to be *Bulrushlike*. As among vs manie daintie yoong huswiues that would faine be fine and slender, girde themselues strait, and vse to licke Salt: fearing (forsooth) least if they should be corpulent or fat, they should be accounted great Roils or championlike Fustiluggesses. *Cherea* therefore bearing great affection to his Darling, whose face was beautiful, whose complexion and colour was true and natural,

*In Eunuche.
Act. 2. scen. 3*

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all, not painted, nor with slubberfauces procured; whose bodie was found, wholesome, and full of good blood, and being also in the very prime of flourishing age, commendeth hir aboue others, which being nothing so handsome and faire, do deuise to amend nature by Art and Diet.

And as heere with vs there groweth abundance of Rushes, Reedes, Typh, Cats taile, & Water torch: so in the bogs of *Egypt*, neere the riuier *Nilus*, there groweth a kinde of big Rush, called *Papyrus*, whereof in the old time they made Paper, as they doe now in *Europe* of linnen cloutes, chopped small and stieped in water: which, for that it serueth to the same vse, purpose, and commoditie that the Paper in the olde time did, retaineth still the same name.

This Paper rush is eight or ten cubits high, as the Reede is in *Spaine*, iointed and triangled, and as thicke and big as a man can well gripe in his fist. When they be drie, they are good to make fine smooth walking staues, of a darke browne colour like the vtter rinde of a Chestnut: which aged Gentlemen delight much to haue, for staie of their weake and feeble bodies.

The pith of this Rush yeeldeth foorth a kinde of sweetish and toothsome licour, like as doth the white roote of our Reede.

Of this big Paper Rush they vsed in the old time to make boates, punts, lighters, and
other

other engins of carriage, being pitched fast together, as not onely *Plinie*, but the holie Prophet of God *Isaiah* also testifieth : who threateneth *the land which is beyond the riuers of Ethiopia* (that is, the borderers vpon Nilus) *bicause they sent Ambassadors by the Sea in vessels of Reedes or Rushes*, to make league and ioine together in confederacie with other nations, for the ouerthrow and conquest of the Israelites.

Lib. 13. c. 11.

Isai. 18. 1.

But to go on with our purposed Argument: In the Bible, there be taken from these aboue named shutes and Rushes, sundry proper Similitudes and fit Metaphores. As when the holie man *Iob* discoursed with the Nobles and Gentlemen that came for curesse to visite him, and to bewaile with him, his sore and greenous calamity, where there were among them, many notable points to and fro canuassed, argued and disputed, of the frailtie and miserie of mans life, of the prouidence and great goodnes of God towards man, of afflictions, troubles, griefes, and vexations, which are common aswell to the good as to the bad; of prosperitie and worldly welfare, which the bad and wicked as well as the good and godly do enioy; one of the companie named *Bildad the Shuhite*, brought certaine strong and waightie argumentes, grounded vppon naturall reasons, whereby he went about to prooue that wicked, godlesse, infamous persons, slanderers,

Iob. 8.

H

and

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and Hypocrites which dissemble with God, and thinke to please him with their counterfayt mawmetrie, cannot long continue: and that although for a time they seem to flourish, yet by Gods iust iudgement, they quicklie wither away and are brought to nothing, euen as *Rushes, Sedge, grasse or greene herbes being not moistened with water.* For the wicked when they are assailed with dangers, afflictions and calamities a little afore their death, are greenuously troubled in their inward consciences, for that they are not vpholden with an assured trust and comfort in the mercies of God, whereby they are lamentably tumbled headlong into plain distrust and desperation.

Not vnlike vnto this, is the Prophecie of *Isaiah* against the *Ægyptians*, whom he pronounceth shoulde be greenuously distressed and brought to extreeme penurie: and that all such trades, wherein their chiefe commodities consisted, shoulde faile and be taken from them, as namely their traffike, fishing, & other handy crafts, which brought vnto them large gaine and profit. *The waters (saith he) of the Sea shall faile, and the riuers shall be dried vp and wasted: and the riuers shall go far away, and the riuers of defence shall be emptied and dried vp: the reedes and the rushes shall wither, and all the greene grasse about the riuer banke shall perish.* In which words he foretellet of a maruelous great barrennes, scarcitie, dearth and sterilitie

sterilitie that should light among them, that they shoulde haue among them no store of fishermen, no traffique nor entercourse of merchandise, nor any resort of chapmen and buiers.

God likeneth the prosperous successe of the godlie, with their vertuous proceeding and going forward in the race of grace and goodnes, sometimes vnto fresh springing waters, and pleasant running riuers: sometimes to greene herbes and flourishing flowers: and sometimes to gallant meadowes and delightfull Arbors.

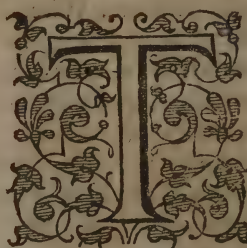
And the Prophet *Isaiah* promisetht fruitefulness and fertilitie to the barren, vnfruitful and drie fields: saieng, that they shoulde be watred with most holesome & liuely springing waters, & be adorned with store of most faire flowers, and beautifull Herbes. Whereby he meaneth, that the drie and hungrie soules of the people, shoulde be moystened with the fruitfull worde of God, and plentifullie bedewed with his holesome doctrine and heauenly spirit. His words be these: *The* *Isai. 35. 1.*
desert and the wildernes shall reioice, and the waste ground shall be glad, and flourish as the Lillie. The drie ground shall be as a poole, and the thirstie (as springs of water in the habitation of dragons, where they lay) shall be a place for reedes and rushes. As if he should haue saide: in steede of vglie vices and monstuous enormities, there shall appeere vertue and godlines: and there shall

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be sowed and planted in mens harts, the seedes of Loue and charitie both towards God and man : there shall be setled in their mindes and consciences an vndoubted hope and assured trust of their saluation. So that they which afore were as barren, yeelding forth no fruite, shall now, being watered and moistened with the liuely fountaine of Gods worde, and inuincible strengthened with the strong staffe of firme faith, shall begin to fructifie, like a wel manured field, that yeeldeth forth abundant store of ranke corne and gallant Herbes.

The 17. Chapter.

Of Woormewood.



Here be three sorts of Wormwood. The first is called Wormwoode *Romane* or *Ponticum*, which is planted in Gardens, and hath somewhat a pleasaunt smell. The seconde is Sea Wormewoode, growing in Salt water creeks and Sea shores. The third is our common Woormewood, being exceeding bitter in taste, and is a most soueraigne and present remedie against woorms. But being remoued into Gardens, it maruellously altereth both

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both in nature, taste, fauor, smel, yea & in the colour of his leaues also. For, of grayish ashe colour, it becommeth greene, yeelding smell neither loathsome nor altogether vnpleasant.

From this most bitter herbe, the sacred writers doe in many places fetch sundrie Similitudes, which they most fitlie applie against the wicked.

So when as God by his Prophet *Ieremiah* threateneth and denounceth dolefull, heauy and bitter calamities to the stubborne, disobedient, and wicked people: *Beholde* (saith hee) *I will feede this people with Woormewood, and will giue them the water of gall to drinke: and I will scatter them among the heathen, whom neither they, nor their fathers haue knowen, and I will sende a sworde after them, till I haue consumed them.* *Ierem. 9, 15*

Againe, speaking to the lieng and dissembling Prophets which abuse the worde of God, and corrupt it with their adle gloses: *Behold* (saith he) *I will feede them with Woormewood, and make them drinke the water of Gall: for from the Prophets of Ierusalem is wickednes gone forth into all the land.* *Iere. 23, 15.*

The Prophet *Amos* also sharpely inueighing against false Prophets, that delighted more to flatter the Princes and people, with plausible and pleasing tearmes, than to prophesie the sincere word of truth: and which defiled the right worship and sound religion

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of God, with their vaine, phantastickall, superstitious, and peeuish expositions, keeping the heads and rulers in ignorance, & blinding them in errors, to whom it cheefely belonged to seeke equitie, and administer iustice, saith that, *they turned iudgement into Woormewood, and left off righteousness in the earth:* Amos. 5, 7. and 6, 12. that is, they digresse and turne away from equitie, neither do they faithfully execute the office and dutie of vpright Iudges: which is a most bitter and heauie case to a poore distressed innocent man, desiring in his rightfull cause to bee deliuered from wrong and oppression.

Isai. 5, 20.

In many places doth *Isaiah* tharpelie reprove and pronounce greenous woes vnto such Iudges, as call euill good, and good euill: *which put darknes for light, and light for darknes: and which put bitter for sweet, and sweet for sower.*

And in another place he also denounceth seuerer sentence against those that take rewardes to oppresse the innocent, and to defeat the right of the widow and fatherlesse; whose cause they ought to defend, and speedilie to see them restored to their lawfull right. Thus therefore doth he thunder against such wicked Lawmakers; *Wo vnto them*

Isai. 10, 1.

Ezec. 22, 7.

Hose. 10, 4.

that decree wicked decrees, and write greenous things, to keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoile the fatherlesse.

No lesse terribly doth the Lord by his Prophet *Ieremie* reprocue such vnconscionable Creatures, saieng: *There are found among my people, wicked persons, that lay wait as he that setteth snares: they haue made a pit to catch men. As a cage is full of birds, so are their houses full of deceit: thereby are they become great and waxen rich: they execute no iudgement, no, not the iudgement of the fatherlesse, &c.* Generally, wherefoeuer there is any mention in the Scriptures, made of *Wormwood*, it signifieth greuous calamitie and bitter torment of mind. Iere. 5, 26.

So, in that lamentable destruction of *Ierusalem*, the Prophet *Ieremiah* in the person of his Cotintrie men and fellow citizens, complaineth, that *He was incompassed with gall, filled with bitterneffe, and made droonken with Woorme-wood.* Whereby is meant, that the miserie, grieve, desolation and anguish was so great, that nothing coulde be more added therevnto. Lam. 3, 5. and 15.

Like vnto this is that complaint of *Dauid*, being dangerously circumuented, and maliciously pursued by his enimies, where hee powreth out his praiers and requests vnto God, saieng: *O God thou hast cast vs out, thou hast scattered vs, thou hast beene angrie, turne againe vnto vs. Thou hast made the Land to tremble, and hast made it to gape: thou hast shewed thy people heauie things: thou hast made vs to drinke the Wine of compunction and giddines. As though he should say; Thou hast set such sights be-*

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fore our eies, whereby we are nothing at all cheered, but rather discomforted & thrown into sorrow and heauines, into griefe, penfuenes and horror of death, euen as they that haue droonke some deadlie poison, whereby their vitall parts be incurably infected, benumbed, and stupefied.

The verie same Metaphor is vsed by the
 Isaie. 51, 17. Prophets *Isaiah*, *Jeremiah*, and *Ezechiel*, descri-
 Iere. 23, 15. bing the cup of the Lords wrath, whereof as
 Ezec. 25, 4. wel the Kings and Princes, as the subiects & Commons haue droonken; and wherby they were carried into such outrage, madnes, and astonishment, that they were euen brought to their wits end, and knew not what to do, nor which way to turne themselues.

In no better case shall he be, that keepeth companie with whoores and harlots; and suffereth himselfe to be insnared and intrapped with their flatteries, allurements, prouocations and subtleties.

Which thing *Solomon* wel knew, & therfore diligently aduifeth and earnestly warneth a yong man (whose age for want of experience is slipperie and vnskilful) to disacquaint and estrange himselfe from the companie of wicked women; and not to suffer himselfe at any hand to be enchanted with their flattering lures and glosing entisements. For the lips of
 Prou. 5, 3. an harlot (saith he) drop as an honie combe, that is,
 and 7, 5. hir words be fawning and sweete, and hir mouth and throte, finer and smother than
 oile :

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oile : *but the end of hir is bitter as Woormewood, and sharpe as a two edged sword.* For, all that she doth is futtle, fraudulent, and dissembled : and the whole drift of hir cunning shifts is onelie to rob, spoile, and vndoe thee.

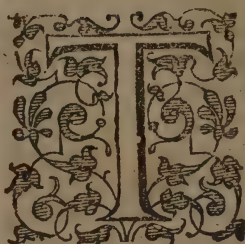
Finally, vnder the name of *Gal* and *Woormewood* is generally vnderstood heauie, noisom, hurtfull, bitter, cruell, and lamentable dealings, as beside the aboue rehearsed examples, is signified also in the *Reuelation*. Where it is read, *how that the Angell blowing the Trumpet, there fell a great Starre from heauen, burning like a Torch* (whereby is meant the wrath of God enkindled against the wicked) *and the name of the Starre was called Woormewood; and it fell into the third part of the riuers, and into the fountaines of waters : wherefore the third part of the waters became Woormwood: and many men died of the waters, bicause they were made bitter.* Reu. 8, 10.

Now, as the coniunctions and aspects of Planets, and constellations, doe sometime betoken and portend slaughter, death, decaie, harme, and danger both to men, beasts, corne, graine and fruits : so was this Starre thus falling, harmfull vnto mankinde, signifieng the wrath and vengeance of God, to hang flamingly ouer the heads of all those that be wicked and impenitent.

The

The 18. Chapter.

*Of Thistles, Thornes, Bushes, Briers, Brembles
and Burres: how in the Scriptures they
be commonly applied, and
what they signifie.*



Thistles, Briers, Brembles, and weeds, which grow out of the ground of themselves, without planting or Husbanding, yeelde in a manner no kinde of commodity for the use of man, but rather detriment and annoyance both to man by their prickles, and to graine by their ill companie and neighborhood.

Therefore when as God inioined penance, miserie, and toile to *Adam* for his transgression, he saide, *Cursed is the earth for thy sake: in sorrow shalt thou eate of it all the daies of thy life: in the sweate of thy face shalt thou eate thy breade. Thornes and thistles shall it bring forth to thee, and thou shalt eate the herbe of the field.*

Likewise the Lord being wroth with the Israelites for their extreeme ingratitude towards him, greuously threateneth them vnder the name of a *Vineyard*: for that, after such a deale of carefull Husbandrie bestowed

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stowed on it, *instead of sauerie grapes, it brought forth wilde grapes.* Now therefore (saith he) I will tell you what I will do to my Vineyarde : I will take away the hedge thereof, and it shall be eaten up : I will breake the wall thereof, and it shall be trodden downe : and I will lay it waste : it shall not be cut, nor digged, but Briers and Thornes shall growe up in it. Isai. 5, 5.

By which figuratiue speech he sheweth that he hath bestowed all the labor and diligence that possible coulde be, for the behoofe and benefite of the Israelites, and for the training and instructing of them in the way of godlines with sound, holesome, and heauenly doctrine ; and that he omitted nothing, which was expedient and needfull for their direction. But all in vaine : for all trauell, labor, industry and diligence employed about them, was lost and to no purpose. Hos. 10, 1. and 8.

Wherefore he vpbraied them with wilfull contempt of their owne aduancement, and for the carelesse regarde which they had of their owne saluation. And now he therefore heere protesteth that he maketh none other account of them, than of persons desperate and forlorne : and that for their stubborne refusall of mercie and grace offered vnto them, they shoulde runne headlong into all shame and wickednes, into vile lustes and filthie affections, into dissolute life and lewde maners : insomuch that their minds being thus wofully pestered and possessed with
beastly

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beastly vices, and no whit garnished with vertues and goodnes, shoulde lie like a rugged, vntilled and vnmanured field, which bringeth foorth nothing but weedes and hurtfull herbes.

Isai. 7, 23.
24, 25.

Againe, in another place he threatneth to plague them with barrennes, dearth, scarcitie, want of Corne and yeerely increase of fruits; insomuch that the land should remain as vnder a curse, bringing forth nothing but Briars and Thornes. So that in what place soeuer there were *a thousande Vines, woorth a thousand peeces of siluer, they should be turned into Briars and Thornes;* and all the ground in the lande should not be able to beare sufficient

Isaie. 32, 13. corne and competent foode, to releue the hungrie necessitie of the sterueling Inhabitants.

Isai. 34, 9.

And afterwards in the 34. Chapter he denounceth far more dreadfull and horrible plagues against the *Idumeans*, that is to say, the enimies of God and his Church: *The riuers thereof shall be turned into Pitch, and the ground thereof into Brimstone, and the lande thereof shall be burning Pitch, which shall not be quenched night nor day: the smoke thereof shall goe vperuermore: it shall be desolate from generation to generation: none shall passe through it for euer: But the Pellicane and the Hedgehog shall possesse it, and the great Owle and the Rauen shall dwell in it; being Fowles and creatures that loue not the companie or sight of man. The Nobles thereof*

thereof shall call to the kingdome, and there shall be none, and all the Princes therof shall be as nothing: that is, there shall be no forme of a common wealth, no state, no order, no policie, no honor nor dignitie of a Prince: no maiesty of a kingdome, no gouernment, no Counsel- lers, no Peeres; but a disordered confusion and minglemangle of the nobility and communaltie together, and a meere ouerthrowe of all law and equitie.

Moreouer to aggravate this their miserable plight and wofull condition, the palaces of their kings and princes shall be throwne downe and made euen with the ground, and all their sumptuous buildings and gorgeous houses vtterly ruined, and being abandoned of any inhabitant, shall be nothing else than caues and dennes for wilde beasts and rauenous birdes.

For thus doth the Prophet both in this and also in other places, heape vp the miserable desolation of the Countrie: *There shall growe in the palaces thereof thornes and nettles, and thistles in the strong Holds thereof, as commonly we see in ruinous palaces, and castels thrown downe and despoiled by the rage of warre. And it shall be an habitation for Dragons, and a court for Ostriches: there shall walke wicked spirits and Goblins, the Satyres and Shrichowles: there shall the Hag lodge, and there shall the Owle make hir nest, and lay, and hatch: there also shall the Vultures and Kites be gathered together, euerie one with*

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with hir Make. By this beadroll and rehearfall, he setteth downe before the eies an horrible kinde of desolation, and a dreadfull puttrature of extreme waste: the very sight or hearing whereof driueth a shiuering horror into any mans minde, and pearceth it deeply with a quaking and trembling dread, to consider how that in a late most flourishing Realme and renowned Countrie, there should be such an alteration, and such a state of al things turned vpside downe: that there should be no more resort of Merchants and Traffickers, no concourse of people, no bartering, no marting, no buieng and selling, no chopping and changing, but onely a sight of vglie monsters, prodigious creatures, and rauinous wilde beasts, the very sight whereof would affright the stoutest man that liueth.

Into these deformed monsters and vglie creatures, do Diuels and wicked Spirits manie times transforme themselves: and assuming their shapes doe with many delusions and apparitions terrifie and affright fearfull and weake people, specially those, that are not sufficiently strengthened, furnished, and armed with the knowledge of God, and the power of his word.

Such monstrous objects and strange apparitions, do such persons in their imagination and conceit thinke themselves to see, which be Melancholike, Frenlike, Lunatike, Doting,

Doting, Droonken, Agewy, or those that are inwardly tormented in their conscience with remorse of their horrible sinnes and bloodie offences. For, such persons haue their minds greenuously disquieted, with sundrie absurd visions, and fantastick apparitions, by reason of the distemperance of their braine, and stuffing of their spirit animall with abundance of grosse humors and thicke vapors : whereby (the head being out of course) reason, iudgement, and memorie is likewise out of frame, and pestered with sundrie idle and vaine imaginations of such things as they meete withall, or thinke vpon.

The 19. Chapter.

Of the Fig tree, and of the Fig.



He Fig tree beareth two sorts of fruit : the one, which groweth till it be full ripe, and then being taken from the tree, is dried and put into Frailes : the other, bee the primitiue and greene Figs, which either arriue not at all to ripenes ; or at least way bee very late ripe. For when as other trees doe burgen and bloome, the Fig tree shewing forth no blossoms or flowers at all, bringeth forth the greene Fig.

From this tree and his fruit, be taken in
the

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the Scriptures manie, and the same right proper Similitudes and excellent examples.

When Christ foretolde to the *Iewes* the greenous calamities, and lamentable destruction of *Ierusalem*, he stirred vp them, and vs all to watchfulnes, and heedful vigilancie by many examples, least that day of the Lorde shall come vpon them vnawares: and the Similitude which he vseth, is of the Fig tree
 Mat. 24, 32. when it bloometh. For as *when the boughes of*
 Mat. 13, 28. *this Tree be tender, and that it beginneth to bring forth leaues, it is a certaine token that Sommer is neere.* So, treasons, pestilence, wars, famine, earthquakes, &c. are the prefaces or prologs to sorrowes, and shew that the day of Iudgement is neere, euen at the doores.

Figs are soueraigne good to ripe an Apostumation, to assuage and lenifie an harde sore, as the noble Prophet *Isaiah* doth witness, and in his heauenly Prophecies hath accordingly set down. For we read that he caused to be made a plaister of drie Figs, and laid it on the boyle or impostume of *Hezekiah*, whereby he was recouered to health: and had his life lengthened fifteene yeeres.

The Prophet *Nahum* aduouching all humane helps to be vaine, weake and helpelesse, and all Fortresses, Holdes, Castels, Towers, Skonfes, Munitions, Rampiers, & Bulwarks, to be vnable to stande against God, compareth them to ripe Figs, which if they be neuer so little shaken, fal downe. Thus therefore
 doth

doth he insult vpon the Assyrians, *All thy strong cities shall be like Fig trees, with their first ripe Figs, for if they be shaken, they fall into the mouth of the eater.* Whereby he meaneth, that all their strength, power & force shal be confounded and brought to nothing, by the mightie hand of God.

The Lord also by his Prophet *Hosea*, taking from this, and such other most sweete and pleasant fruits, an apt Similitude, doth expostulate and reason with the Israelites, bicause they had forsaken so gracious and louing a God, and betaken themselues to grosse, horrible and palpable Idolatrie. For thus doth he set out and expresse his great fauour and loue towards them: *I found Israel like Grapes in the wildernes, and as the first ripe in the Fig tree.* Of which words the meaning is: that he was no otherwise affected toward *Israel*, nor delighted any lesse in them, than a wearie and thirstie wayfaring man, reioiceth when he findeth a fauorie, and moist Grape in some waste wildernes and barren place vnlooked for: or some ripe Fig to coole his thirst, and refresh his wearied spirits. Hos. 9, 10.

This so great loue of God towards them notwithstanding, whereby he shewed himselfe to be delighted no lesse in them, than is a wearie and thirstie traueller with some delectable fruit, they did not mutually requite with loue againe, but ran a gadding to *Baal-Peor*: that is to say, the Idol of *Priapus*, and
I there

there defiled themselues with most shamefull Idolatrie and heathenish worship.

Infinite bee the Similitudes that are ech where in the Prophets, taken aswel from this Fig tree, as also from his leaues, and from his fruite: whereby they somtimes signifie plentie, foyson, abundance of things, and prosperous successe of the godlie in their affaires and dealings: somtimes againe, they therby meane barrennes, dearth, scarcitie, and destruction of the wicked.

Mat. 21, 19. Thus did Christ curse the Fig tree, that had
Mar. 11, 13. nothing on it but leaues: whereby he noted his mislike of all outward shew and hypocriticall ostentation of Religion, being not accompanied with good works which are the fruits of a sound faith.

The Prophet *Micah* vsing a Metaphor taken from rough, and vnmanured ground, and from Trees whose fruites are gathered, (as in the ende of Autumne it commeth to passe) bewaileth the state of the world in his daies, and complaineth that he liued in such an age, wherein all good and godly men were
Micah. 7, 1. vanished and gone. *Wo is me, for that I am as one that goeth a gleanig in Haruest, and as one that gathereth after the Grapes of the Vintage: there is no cluster to eate: my soule desired the first ripe figs. The good man is perished out of the earth, and there is none righteous among men. Whereby he meaneth, that iustice is banished, godlines exiled, religion contemned, true worship of God*

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God troden vnder foote and vtterly suppressed: that wickednes flowed, iniquitie abounded, and all thinges generally were full of blood, oppression and crueltie.

Many other such like textes be there in sundry bookes of the holie Scriptures, which might heere be alledged for further prooffe and confirmation of this matter, but I think it not conuenient to trouble and pester the Reader with the recitall of all, sith these few afore alledged may suffice.

Isai. 34, 4.
Ierem. 5, 7.
Ioel. 1, 12.
Iere. 8, 13.
Amos. 4, 9.

The 20. Chapter.

Of the Palme or Date tree, and the fruite thereof: and what in the Scriptures is ment thereby.



He Palme or Date tree hath a great tall and streight Truncke or stem, and many long streight and narrow leaues or twigges like Reeds or Gladen. The fruit is pleasant in tast, and is also right medicinable, and restorative. For it cherisheth and comforteth the rudicall humor, and conueniently nourisheth those bodies that bee drie and exhausted.

The nature of this tree is to resist and strue against any burden or waight laide

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vpon it : wherefore it was woont to be vsed as an ensigne of victorie to such as were valiant conquerours, and puissant warriours, for their inuincible courage and vndaunted animositie.

So, the true Seruants & Martyrs of Christ, which constantly perseuered to the ende, in their Christian profession, maugre the malice, spight, crueltie & persecution of blood-die Tyrants, are read to *be araide in long white Robes, and to carrie Palmes in their hands, in token of puritie and victorie.*

Reue. 7. 9.

Likewise they that loue righteousness, and embrace equitie, boldly opposing themselves against the enemies of God, are resembled vnto the Palme, and other faire and goodly trees. For so doth *Dauid*, saieing : *The righteous shall flourish like a Palme tree, and shall grow like a Cedar in Lebanon.*

Psal. 92. 12.

For whereas the wicked shall wither away like grasse, the iust & godlie shal prosper and continue stil like a Palme, and bring foorth profitable and pleasant fruit. And shall triumph as the Cedar, which being an high, soote, and odoriferous tree, free from al rottenness, and that will neuer putrifie and corrupt, yeeldeth also withal a most gallant and delectable shadow.

And this is it, that the holy man *Iob* ment, where, vpon confidence of his vpright conscience, and true dealing, hee boldly pronounceth of himselfe, saieing : *I shall die in my nest,*

Iob. 29. 18.

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nest, and I shall multiplie my daies as the Palme :
Whereby his meaning was, that hee assured himselfe of long life and flourishing daies, with much ioy and tranquillitie.

In that excellent Song of *Solomon*, the haire and locks of the Bridegroome are resembled *to the bushie top of the Palm tree*: which *Cant. 5, 11.* Similitude and resemblance is taken from the yoong tender bundles of twigs and leaues that grow out of the top of this tree: or from the cluster or huske wherein the fruit is lapped, which is called *Phenicobalanus*, hauing a blacke, browne, or aburne colour. So that thereby is meant, that his haire was glittering, shining, fast and not shedding, as are the leaues of the Palme tree which neuer fall.

But when God seeth the people to run headlong into perdition, to continue in wilfull obstinacie and blindnes, and not willing any way to harken vnto good counsell and founde aduertisements; neither by any punishments, plagues or afflictions to be reclaimed and conuerted from their errors, but that still they will wallow in the mire of their owne wicked imaginations; not acknowledging the same plagues to proceed, and to be sent from God, but referring and ascribing the same to blinde fortune, and ordinarie course of nature; then doth he seuerely thunder out other greater, and bitter punishments against them: insomuch that beside

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the Palmer woorme, Grassehopper, Canker-woorme and Caterpillar which consume and deuoure Corne, graine and fruit; he threateth by his Prophet *Ioel*, that all their Vineyards should be wasted, and all their goodlie fruitfull Trees should be supplanted and rooted vp, whereby there should follow extreme penurie of victuals and foode; and that nothing should be left to alay the extremitie of hunger.

Ioel. 1. 5.

For these be the words, which he there vseth in describing this dreadfull dearth, and woonderfull scarcitie, the rather thereby to stir vp their drowisie heads and careles minds, seing such a grieuous calamitie hanging ouer them. *Awake ye Droonkards, weepe and howle all ye bibbers of Wine, bicause of the new Wine: for it shall be pulled from your mouthes. For a nation is come vpon my land, mightie and without number: his teeth are as the teeth of a Lion, and he hath the iawes of a great Lion. He hath destroyed my Vine, and pilled off the barke of my Fig tree, (for Trees die, when the barke or rinde is plucked off from them) The Vine is dried vp, and the Fig tree is decayed, the Pomegranate tree, and the Palme tree, and the Apple tree, euen all the trees of the field are withered,*



The

The 21. Chapter.

Of Hebenus, and certaine other pretious Sim-
ples and strange Drugs, mentioned
in the Scriptures of
God.



WHAT a noble Mart
towne *Tyrus* in the old
time was, being the pa-
ragon and flower of al
Asia, and what renow-
med traffike was there
kept by Merchants of
al countries with their
wares and commodities ; beside other fa-
mous Historiographers, the holie Prophet
Ezechiel amply testifieth.

Who particularly reckoneth vp the seue-
rall sorts of sundrie merchandizes, brought
thither by Merchants of diuers Realmes,
Countries and Prouinces ; for that the situa-
tion thereof was so commodious, and the
resort thither so incredible, before it was
conquered and destroied by *Alexander* the
King of Macedonie, which conquest and de-
struction the Prophet in his 27. chapter fore- *Ezec. 27.*
sheweth. Wherein among many other wares
and merchandries, he mentioneth Iuorie,
Rosen, Myrrhe, Cassia, Balme, Corall, Pearle,
Spices, Gems and Pretious stones.

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Heben.

Hebenus is of colour very blacke, and withall so massie and ponderous, that although it be sliced & parted into very thinne plates or peeces, and put into water, yet sinketh it downe to the bottome.

Of this there be two sorts, the one, which commeth out of *India*, the other out of *Ethiopia*: and of this latter sort I haue seene a crooked Pipe or Cornet made, that hath beene aboue two foote long, as blacke and as smooth as Iet, and as hard as a stone: and which in the handling, could not be well discerned whether it might be termed Wood, Stone or hard Horne.

Of the kinde of this *Hebenus*, is another strange and forraine Wood, commonly called *Guaiacum*: the powder wherof being filed of, and boiled in water till three parts be consumed, is most soueraigne to cure the Pocks, and the lothsome infection, gotten by lewd, filthie and lecherous life.

I haue vsed the powder heerof being steeped and put into the water of Fenell, as an excellent remedie and approoued medicine to cure the dimnesse of sight, and the web in the eie,

To cause one to sweate, my order is to giue the decoction heereof with Fumitorie, Marigold leaues, Balme and Figs: the which also I haue prooued to be excellent good, to driue out the Measles and small Pockes in yong children.

Iuorie

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Iuorie is of an astringent nature : and *Iuoric.*
therefore Combes made thereof do both
comfort the head, and keepe the haire from
falling and shedding.

And bicause it is of an exceeding and sur-
passing whitenes, specially when the teeth
are first taken out of the Elephants iawes,
therefore doth the Bryde in dignifieng and
setting out the beautie of hir Spouse his bod-
die, attribute and ascribe vnto him a *bellie Cant.5, 14.*
like white Iuorie, covered with Saphyres. And the
necke of the Bride is resembled to an Iuorie
Tower, bicause it is firme, strong, stedfast, vp-
right, and not stowping.

Jeremiah compareth the Nazarites (who
were consecrated to God) vnto Iuorie, which
when it is very olde and long kept, waxeth
ruddie. For thus doth he bemoane and be-
waile them, being so deformed and disfigu-
red, that they could not be knowne for the
same they were afore: *Hir Nazarites were pu- Lam.4.7.*
rer than the snow, and whiter than the mylke: they
were more ruddie in bodie than the olde Iuorie: they
were fairer than the polished Saphyre: But now is
their visage blacker than a cole. By which words
it is easie to ghesse, into what miserie they
were throwen, and what calamitie they su-
stained.

Myrrhe is a sweete gum, distilling and *Myrrhe.*
sweating out of a tree like Terebinthine,
whose vertue and propertie is to preserue
the bodie from rotting and putrification.

Stact

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Sta&.

Stact is a rofennie liquor, the flower of the Myrrhe or the fatnes that first destilleth out of it, the which is commonly called *Syrax liquida*, and of Physitions *Syrax calamita*.

Frankincense.

Frankincense is a kinde of soote perfume, & is of great vertue to nourish and engender flesh in the bodies of men or women.

Ammoniacke.

Gum *Ammoniack* destilling from a tree on the sande, (wherevpon it is tearmed by some *Gutta*) is a kinde of sweete smelling gumme, brought out of *Aphrica*, which hath great vertue to mollifie, warme and draw; it looseth the belly, helpeth the spleene, and bringeth foorth the dead child.

Beniamen being a congealed iuyce and odoriferous gum, senteth most delicately, and is of excellent effect to smell vnto in the time of the Plague or other like contagious infection: like as is also Ziuet, Ambregrice, Musk, Cassia and Cloues, which doe comfort the hart, and souereignlie recouer and strengthen the spirits of those that through faintnes of nature, fall into extasies, traunces, and cardiacke passions.

Aloe, or Sea Aigreene.

Aloe is a iuyce or congealed liquor of a certaine plant of the same name, which is of a perfect greene colour. The slips thereof being brought to vs out of Spaine, be commonly hanged vp in houses, and will continue two yeeres in their naturall beautie and gallant greenenes, without being watered. The iuyce heereof is excellent good to withstand

stand putrefaction, to cleanse and mundifie all corruption, to kill the woormes in the belly, to cleere the sight, and to preferue the body from all infection of dangerous and contagious diseases.

The sweete and pretious wood also, commonly called *Lignum Aloes*, and of some *Agalochum*, is in nature, qualitie and forme not vnlike to the sweete Thorne Aspalatus, was both wel known and much vsed among the old Hebrewes, for the great vertue which it hath to make one to haue a sweete breath; like as doth *Lignum Rhodium*.

Lignum Aloes.
Agalochum.

All these afore recited, together also with the most noble and renowned Balme, are vsed in the Scriptures of God, to signifie the high honor and excellencie of vertue, and the most sweete and comfortable perfumes of heavenly loue and doctrine, wherewith the mind of man is most gratiouly inspired and diuinely indued.

So *Dauid* in his Psalmes, vnder the name of *Solomon*, setteth out the noble honor, maiestie and magnificence of his estate, where he saith, that *his garments smelled of Myrrhe, Aloe and Cassia, out of the Iuorie palaces.* Meaning, that there shoulde proceede and issue from him a most sweete, pleasant, delectable, fragrant, and odoriferous smell, wherewith all people farre and neere should be recreated and refreshed.

Psal. 45, 8.

A much like phrase is that which we read

in

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in the Canticles of *Solomon*, where the Spouse most affectionately delighting in the conference of hir Welbeloued, vttereth these and many the like termes, *His lips do drop the pure and principall Myrrhe*. Signifieng thereby, that his words and speeches were fraught full of grace and truth, preferuing the godly from euill, and striking the godlesse to the hart, with bitternes for their impenitencie : the Metaphor being taken from Myrrhe, the which although it be most soote and fragrant, yet is it (withall) most tart and bitter.

The 22. Chapter.

Of the Terebinth, out of which runneth a Gumme called Turpentine.

THe Terebinth or Turpentine tree groweth in *Syria* and *Palestina*, and is a goodlie pleasant tree to beholde. It hath leaues almost like the Baie, and flowers not much vnlike to the Oliue tree, of a reddish colour. His berries be in the beginning greene, but afterwards red, and when they be ripe, blacke, yeelding a pleasant sauour.

Out of this tree there runneth in the Sommer time a most gallant Gumme and foueraigne Rosen, called Turpentine, maruellous soote and pleasant in smell, and so cleere, that a man may see through, vnto the bot-

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bottom of the Pot wherein it is kept.

It is with effect vsed in emplaisters to cure and heale woundes, and to assuage the anguish and paine of sores and greefes. Inwardly it clenseth the breast, lungs, and kidneyes; it ripeth phlegmes, expelleth grosse humors, openeth the obstructiōs of the liuer & milt; it notably prouoketh vrine, driueth out the grauell, and mundifieth the passages for the better, freer, and easier conueiance out of the same.

From this tree and many others there are taken many most notable comparisons and proper Similitudes. As first, the Prophet *Isaiah*, who after their great miserie and distresse, recomforteth the Israelites, and putteth them (so many as were left) in assured hope of prosperous estate. *That which is left in the midst of the lande shall be multiplied, and there shall be in it yet a tenth: and it shall returne, and shall be as the Terebinth tree, and as the Oke which haue a substance in them when they cast their leaues: Euen so the holie seede shall be the stay and substance thereof.* *Isai. 6, 13.*

Whereby he meaneth, that it shoulde so happen to them as it doth to trees, which in the nipping Winter, being frost bitten and without leaues, or blasted with lightening and perilously wind shaken, seeme as though they were vtterly dead, and in outward shew, appeere to bee as it were without any liuely sap or vitall iuyce: whereas (notwithstanding)

ding) there is left in them some portion of strength and naturall moistnes, that reuiuet them againe the next Spring, and maketh them eftsoones gallantly to bloome and flourish.

He therefore denounceth vnto the Israelites a lamentable spoile, and pittifull massacre, so that scarcely the tenth person shall escape: yet not so, as that a generall and vniuersall desolation should come vppon them, to make full hauocke and sweepstake among them: but that some remnants shoulde bee left, which seemed as persons appointed to the slaughter, and to be as dead men, without all hope of recouerie. These (saith hee) shall be made aliuie againe, and by the seede of the word of God restored vnto their former estate and dignitie; like as the Linden and Terebinth, and other braue and beautiful trees; which, in the cold winter seeming to be withered and dead, doe in the Springe bud againe, and afresh spread their boughes and leaues most gallantly.

But Christ being the *Wisedome* of God his Father, resembleth himselfe vnto the Terebinth, & many other faire and goodly trees, shewing by the way, how desirous euey one of vs ought to be to embrace his doctrine, and to learne his precepts. And thus doth Wisedome in the commendation of hir selfe, set foorth hir vertues and properties, therby to draw vnto hir all those that haue any care
of

of their soules health and saluation. *I am come out of the mouth of the most high, first borne before all creatures. I caused the light that faileth not, to arise in the Heauen: I am set vp on high like a Cedar in Libanus, and as a Cypresse tree vppon mount Sion. I am exalted as a Palme tree in Cades, and as a Rose plant in Iericho: as a faire Olyue tree in a pleasant field: and am aduanced as a Plane tree by the water. I haue giuen a smell in the streets as Cinnamome and Balme: I haue giuen a sweete odour as it were Myrre of the best, as Storax, Galbanum, Onyx and sweete perfume of Incense. As the Terebinth haue I stretched out my branches: and my branches are the branches of honour and grace.* Eccle. 24, 5. Ver. 15.

In these and others of the like sort, is Christ, the Wisedome of God the Father, most highly commended, and honourably set forth, to the ende that all men shoulde with readier minds and willinger harts flee vnto him for refuge; and from him, as from a most abundant and plentiful Fountaine, draw out the pure water of life; and not to seeeke broken Cesterns and vile pits that can hold no water, as the Lord by his Prophet *Jeremiah* witnesseth. Iere. 2, 13.

Touching the nature and properties of the Cedar and Cypresse tree it were superfluous heere to speake much, sithence the vertues, qualities and effects of them be copiously set out and largely described by *Dioscorides*, *Plinie*, and many others. Let this onely
for

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for this place suffice, that in the Scriptures of God there be many Similitudes taken from the roots, stems, boughes, leaues, flowers, and seede: from their shape, forme, proportion, stature, beantie, odour, smell, fragrancy, durablenes and eternitie: from the pleasant shadow that they yeeld and affoorde to the wearied traoueller: from their most delectable fruites, which for the vse of man they beare and bring forth. By the which is signified (for the most part) the excellency and prerogative of vertue, the honorable dignity and blessed estate of the godly, the blamelesse integritie of the inward minde, and the honest manners of those that seeke each way to benefite and do good to all, and to hurt, damnisie, preiudice, or hinder none.

Sometime they signifie the stately insolencie, arrogant pride, and hautie swelling of wicked persons. For trees that bee of great height, doe many times oppresse and hinder the growth and encrease of low shrubs, growing vnder them, euen as we see, the great, rich and mightie men of the world do keepe vnder awe and subiection the poore and needie.

Againe, as Tempests when they arise, and lightening (when it pleaseth God to send either the one or the other) quicklie and with a tryce hurleth downe and ouerturneth mountains and the highest trees, according to that saing of the Psalmist: *The voice of the Lord*

Lord breaketh the Cedar trees, &c: euen so doth he bring downe with a breakenecke fall the proude, hauty, arrogant, and insolent, which set themselues against God, and seeke the spoyle of those that be quiet and godly.

To the same effect also is that saieng of the Prophet *Isaiah*: *The day of the Lord of hostes, is* *Ifai. 2, 12.* *upon all the proude and hautie, and upon all that is exalted, and he shall be brought low. And upon all high and stout Cedar trees of Libanus, that are high and exalted, and upon all the Okes of Basan.* Whereby he declareth that God is able easily to bring downe and ouerthrowe all Fortresses, Bulwarkes, and Castles, be they neuer so strong: and all the wealth, riches, and power of the stately and loftie minded: and that nothing is any way able to withstande his force and might when it pleaseth him to strike.

To the same purpose and effect doth *Zacharie* likewise aduise the people, not rashly and vainly to put their trust in any walled townes or helpe of man, bicause no strength (seeme it neuer so impregnable and inuincible) can protect or deliuer out of the hand of the Lord. These wofull words therefore vseth he vnto *Israel*, denouncing vnto them (as an Herault at Armes sent from God, to sommon them) grieuous destruction and lamentable desolation. *Open* (saith he) *thy doores, O* *Zach. 11, 1.* *Lebanon, and the fire shall deuoure thy Cedars: Howle ye Fir trees* (by the which, he meaneth

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the inferiour Magistrates) *bicause the Cedar is fallen*, that is, bicause thy chiefe Rulers and foueraigne Gouvernors be destroyed. *Howle O ye Okes of Basan* : that is, yee stiffe-necked, froward and intractable persons, *bicause the mightie defended forest is cut downe.*

The like dismall day doth he there likewise threaten to the Shepheards, which being puffed vp with pride in themselues, little cared for the welfare of the poore flock, but raigned as Lords ouer them, practising rigor, tyrannie, crueltie, and austeritie as Lions vpon them. Which miserable abuse *Ezechiel* in his time doth also greatly bewaile.

The 23. Chapter.

Of Heath, Tamariske, Ling, and Broome.

Eclog. 4.



Heath or Tamariske is a little small Tree or Plant of lowe growth (as *Virgil* well noted) bearing a rugged or rough leafe, not much vnlike to Sauine, and a flower of a browne purple color, & withall somewhat mossie or woollie : Bees delight very much therein. The ground where it commonly groweth is drie, hungrie, barren, waste,

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waste, and vnfruitfull.

From these doe the Prophets in manie places alledge sundrie Similitudes, whensoever they denounce and notifie vnto men, what heauie haps, afflictions and calamities shall befall them. As namely *Jeremiah: Cursed* Ierc. 17, 5.
be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord.

In which words he pronounceth that man accursed whosoever he be, that reposeth his confidence and trust in any bodily, earthly and fraile thing whatsoever it be: or that in his distresse and danger seeketh helpe and succour at the hands of any, sauing of God alone. *For he that so doth, shall be like the Heath,* which receiueth no benefite by the temperate and milde disposition of the aire, but cumberously occupieth the soile, and for a small time continueth, growing no where else, but in barren, hungrie, drie, salt, parched, rugged and vnfertile grounds.

But *blessed and happie is the man that putteth* Psal. 1, 3.
his trust in the Lord: for he shall be like a tree that is planted by the water side; which being continually watered, spreadeth out hir rootes and boughes, and shal not feeble when the heate commeth, but hir leafe shall be still greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.

Againe, where God threateneth ruine, destruction, spoile and desolation to hang ouer the heads of the *Moabites*, who (lineally descending from the Iewes, namely from

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Iere. 48, 6.

Lot the brother of Abraham) were still (notwithstanding) their professed enimies ; hee biddeth them to *Flee and save their liues, and to be like the Heath in the wildernes.* Whereby he aduifeth them, with speede to withdrawe themselues out of their Holds, and by hastie flight to provide for the safetie of their liues: bicause their Cities shoulde shortly bee destroyed, ransacked and desolated, and their people and citizens spoiled, and deprived of all honor, dignitie and estimation ; so that they should no more be accounted of or regarded, than the base *Ling* and baggage *Heath* in the wildernes.

The 24. Chapter.

Of Rosen in generall.

Osen is all that Oylic fatnesse and gummie substance, which with the heate of the Sun runneth out of the Pyne tree, Pitch tree, Firre, Larch, Lentiske, and Terebinth. With vs also heere in these Countries there issueth and sweateth out of the Cherie tree and Damson tree, a rosen or gum of the colour of honie, which is verie good against the grauel and stone. The white Popler

Popler also yeeldeth a certaine gummy iuice or liqour like Ambre, out at the clifts of the rinde. But of all others, the Terebinth rosen (which wee call Turpentine) is the chiefeſt: next wherevnto is the rosen of the Lentiske, which we tearme Maſticke. After it in goodnes is the Pine; the Firre, and the Pitch Roſen next. The worſt and laſt be theſe that run out of the wild Pine, and out of the roote of Scammonie, which are tearmed *Stroblina* and *Colophonia*.

And there be of Roſen (as there is likewiſe of pitch) two differences or ſorts; the one liquide and currant; the other drie and cleere. The vertue & effect both of the one & of the other, is to aſſwage paine, to lenifie greefes, to binde and cloſe vp woundes, ſpecially the Turpentine that runneth out of the Terebinth; whoſe operations and effects the prophet *Jeremiah* metaphorically applieth to the inwarde woundes of the minde, which with the ſoueraigne emplaſter and liniment of the word of God be recured and healed.

Thus therefore doth he expoſtulate with the Iſraelites: *Is there no Roſen (or Balme) in Gilead? Is there no Phyſition there? Why then is not the health of the daughter of my people recovered?* As though he ſhoulde ſaie: There is a ſoueraigne ſalue to be had, and a preſent remedie is readily prepared, able to heale the wounded minde, and bruſed conſcience: but the daughter of my people careleſſe of hir

Jerem. 8.

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recovery, and forgetfull of his saluation and health, refuseth to apply the same remedies vnto his filthy, stinking & mattery wounds: she passeth not a whit for the wholesome Cataplasmes and suppling salues of the worde of God: she discouereth not his botches, boiles and impostumes to the expert and skilfull Physitian, to wit, God: she craueth no aduise nor helpe at his hands: who is able and willing, out of his infinite store to afford present remedies for the healing of all afflicted and diseased consciences, and to minister vnto the same the Wine and Oyle of his consolation and mercy; as appeereth in the parable which Christ himselfe vsed of the Samaritane (by whom he himselfe was figured) and of the wayfaring man, that fell among theeues and was wounded.

Luk. 10, 30.

Whereby is ment the state of mankinde, through Sathans malice, despoiled of his robes of innocencie and integritie, and left full fraught and miserably pestered with all sinne and wickednes, like (euen) to sterue and be throwne headlong into the gulph of desperation.

But God when for our sinnes he woundeth vs, that is, when he sendeth vnto vs famine, dearth, penurie, scarcitie, calamitie, wars, troubles, sicknes, and such like, his will and pleasure is, that for redresse thereof we shoulde come to him, and of him alone craue our deliuerance.

Touching

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Touching which point, we reade a most comfortable and sweete discourse in the Prophet *Jeremiah*, wherein the Lord our God complaineth him selfe of our to too wilfull disobedience; and vttereth speeches of great greefe, for that mankinde seeketh aide and helpe else where than at him, and that they polluting & defiling themselues with grosse idolatrie, superstition, vaine worship and ridiculous tromperies, do most vnkindly forsake so liberall and so bountifull a Lorde, to serue in miserable thraldome and slauerie, a cruell, craftie and bloody Tyrant.

Not without cause therefore doth he thus reason the matter with his people: *Am I Iere.2,31.*
become as a wildernes vnto Israell, or a lande that hath no light? Wherefore then saith my people, we are Lords, we will come no more vnto thee?

Which Similitude is taken from a barren soile, and fruitlesse ground that beareth no corne, graine nor fruite for mans vse and sustentation. Whereas on the other side, the Lorde God, the Creator and maker of all things, is most farre from all such sterilitie: yea with him is all plentie and abundance that can possibly be conceiued, readie at all times to be had and enioyed, if we could thankfully receiue them, and hartily sue for them. So that all they be vtterly and ech way inexcusable, that shrink and start from such a bountifull Lord, sith there can no lawfull or reasonable cause of such peeuish re-

volt be by any colour alledged, why they should so do. And therefore (as it were) greatly mooued with the trecherous indignitie of such a foul disparagement, he laieth open the hainousnes of their crime, by another example, saieng : *Can a maide forget hir ornaments, or a Bride hir attyre ? Yet my people haue forgotten me, daies without number.*

But in these heauenly offers of soueraigne remedies, and cordiall medicines to afflicted mindes, the Lord (with all) insulteth & sharply taunterh the people of Ægypt, bicause they applied and laid to their woundes such medicints and emplaisters, as were no maner of way, auailable or profitable, but rather encreased, than mitigated their greefe and maladie. And therefore he sheweth them, where and whence they shoulde seeke for helpe, and to whom to sue for their recure : *Ierc. 46, 11. Go vp (saith he) vnto Gilead, and take Rosen (or Balme) O Virgin, the daughter of Ægypt: but in vaine shalt thou go to Surgerie, for thou shalt haue no health.*

Gilead, a
Sanctuarie
or place of
refuge.
Num. 35.
Deut. 19.
Iosh. 20.

Mala. 2, 7.

Now, Gilead was one of the fixe franchised Townes, appointed to be as Cities of refuge for such as had vnawares without any pretended malice killed any man : and that Citie was assigned to the Leuites and Priests, whose office and function was about the Law and ministerie of the word of God. For as saith the Prophet *Malachie : The Priestes lips shall keepe knowledge, and they shall seeke the*

Law

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Law at his mouth, for he is the messenger of the Lord of Hostes : that is, he is the Ambassador of God, and is inioyned by his office to teach, and expounde the Law and worde of the Lord.

The Prophet therefore directing his speeches to the afflicted, sheweth him that all helpe must come from God, and that for his direction in the way of godlines, he ought to resort vnto his godly ministers. Otherwise, if he else where hoped for helpe and assistance, the remedies should prooue not onely helpelesse and bootelesse, but also damnable and dangerous, if any mite of saluation be reposed in any other than onely in the euerliuing God.

Jeremiah prophecying the destruction of Babylon, which was as a filthie sinke of all wickednes, warneth all men to take heede and to withdrawe themselues from hir : and for that she had refused all holesome admonitions, and turned the deafe eare vnto all ghostly counsels and spirituall aduertisements, he warneth all men to abandon hir companie, and vtterly to reiect and forsake hir, as forlorne, desperate and incurable. Jerem. 50.

Whereby the Prophet sheweth, that the Preachers and ministers of the word of God vsed and applied all possible remedies for the curing of their diseases, and healing of their rustie and festered woundes; and that they left no way vnattempted to purge their
harts

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harts and minds from errours: but all was in vaine.

He thought it good therefore to leaue them to their owne blindnesse, and to referre them to the heauie iudgement of God; who would shortly stirre vp and sende among them a lamentable slaughter and greuous plague, by raising against them most fierce, cruell and bloody enimies.

The like calamitie did Christ foreshew and denounce should come to passe vpon the obstinate Iewes, who despising and refusing so manie and great benefites, cruelly raged against the Prophets, against Christ himselfe, and against his Apostles and followers.

The 25. Chapter.

Of the Vine, with all the parts and appurtenances thereof, as branches, leaues, twigs, boughes, stalks, claspers, taglets, capreoles: Grape, cluster, kernell, &c.



S fundrie Parables, Similitudes and Resemblances of things well known vnto vs, be often vsed in the sacred Bible, for establishing of the truth, and for prooffe and confirmation

tion of such matters as otherwise would seeme doubtfull and obscure : so is there none that more notably setteth out, garnisheth, beautifieth, adorneth and illustrateth either the Prophecies, or the Sermons and discourses of the holie Writers, than those that are taken from the *Vine*, and the appurtenances thereunto.

And first, that notable prophesy of *Iacob* the Patriark cōcerning the *Messiah*, who descending of the seede and race of *Iudah*, restored health, reconciled mankind, & brought him into the fauor and loue of God againe : *The* Gen. 49, 10. *scepter shall not depart from Iudah, nor a Lawgiuer from betweene his feete, untill Shiloh come*; that is, the kingdome shall not be altered, nor translated into any other stocke, till *Iesus Christ* the *Messiah*, and author of all prosperitie and sauing health doe come. *And the people shall be gathered vnto him*: that is, the Gentils shal be conuerted and be brought to receiue his doctrine, to imbrace his religion, to repose their trust, confidence and beleefe in him, and to imitate his life, maners, behaviour and example. *He shall binde his Asse-foale vnto the Vine, and his Asses colt vnto the best Vine. He shall wash his garment in Wine, and his cloke in the blood of Grapes.* Whereby is signified the mysterie of his crosse and passion, by the vertue whereof we be purged, and by the efficacie of his glorious resurrection, out of the tyrannous clowtches of Diuell and death, brought

brought into freedome and libertie.

A much like saieng hath *Isaiah*, and tending to the same sense : *In that day shall the Gentils inquire after the roote of Iesse, which shal be set vp for a token vnto the people, and the nations shall seeke vnto it, and his rest shall be glorious.* He alludeth in these words to a Standard, Banner, Marke or token, that may be discerned and seené a great way off, such as be our Beacons or Pires; which in the day time, Mariners and Sea-faring men (for direction of their course) doe stedfastly behold and looke vnto; as in the night, they do vnto the north starre or pole Arctike.

And for that, the *Vine* is a pleasant, amiable, and delectable tree, yeelding to the owners and beholders (by reason of his gallant branches, braue leaues, clasping tendrels, and clustering grapes) as well profit and benefit, as pleasure and recreation, therefore is a wife, that is fruitfull in bearing of children compared and resembled thereunto, as in the Psalmes : *Thy wife shall be as the fruitfull Vine on the sides of thine house.*

Wisedome also commending hir selfe, saith : *As a Vine haue I brought forth fruit of a sweete savour :* that is, I deliuer vnto all men sweete doctrine and comfortable instruction, whereby they may be refreshed as with a pleasant, toothsom and moist Grape. For who so giueth eare vnto hir directions and counsels, shall be sure to haue prosperous successe in

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all his affaires, and to receiue daily increase and furtherance in vertue and godlines.

This prosperous felicitie, the Lord, by certaine excellent and pithie Metaphors promisetht by his Prophet *Hosea*, vnto *Israel*, and to so many as seeke to be at one with God, saieng: *I will heale their rebellion*; whereby he meaneth, that he will freely and graciously pardon their offences. *I will loue them freely.* *Hose. 14, 4.*
For mine anger is turned away from them. I will be as the dew vnto Israel: he shall grow as the Lillie; and his roote shall breake out as the trees of Lebanon. His branches shall spread, and his beantie shall be as the Olive tree, and his smell as Lebanon. They that dwell vnder his shadow, shall returne, and growe vp as the corne, and flourish as the Vine.

In which words he couertly meaneth foyson, plentie, aboundance and prosperitie in all thinges; and that the state of their common wealth shoulde be flourishing and renowned, not wanting any thing, appertaining to the inwarde beautifieng and ornament of the minde.

Whereas to them that bee vnmindefull of Gods benefits, and swinishly wallow still in their puddle of pleasures, wantonnesse and sensualitie, all thinges shall happen and come to passe cleane contrarie, as the Prophet *Isaiah* witnesseth: namely, that their *Vines* shal be rooted vp, that there shall be no Vintage, and that Wine shall faile to them that vsually solace themselues with songs and

and muscicall instruments, at their bankets and feastes, and to such as are all vppon the hoigh in their iolitie and huffing moode. Finally, that such shall be the miserie, desolation, waste, and massacre among them, that the people (which be the honor, beauty, and strength of their Cities) should be destroyed, and so brought (in a maner) to nothing, that few or none of them shall be left aliuie. For he flatly telleth them, that euen such shall their case be, *as is of Oliues when they bee shaken off from the Oliue tree, and as the Grapes when the Vintage is ended.* For as the fruits in the gathering of these and such like trees, be not so generally all gathered, but that some remain and be left on the tree : so of the great and wofull calamitie which they shoulde suffer, some small number shoulde remaine vnderstroied.

and 48, 33.
Iere. 8, 13.

The like Argument doth the Lord handle and prosecute by his Prophet *Jeremiah*, pronouncing vpon the wicked not onely ruine and desolation, but also penurie, dearth and famine, insomuch that there shoulde *be no Grapes on the Vine, nor fig on the fig tree*; and that the leaues should be so plucked vp, that nothing might bee hoped or looked for to grow thereon. Whereby he signifieth, that the famine should be most extreeme and remediless, and that the soules likewise should be miserably hungersterued; and finally that euery mothers sonne of them should be gleaned

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gleaned away and gathered, euen as figs and Grapes, so that few or none should escape or be left behinde.

And as ripe Grapes doe relish sauourelly, and with their pleasant and toothsome iuyce do singularly refresh the palate, & delite the throat: Euen so sounde doctrine, holesome admonition, and gracious speeches do cheer the spirites, and comfort the mindes of men.

Moses likewise compareth, pestilent and noisome doctrine and the companie, acquaintance, familiaritie, conuersation, conference, life, maners and dealings of wicked persons, vnto venemous & poysoned grapes, which with their pestiferous and dangerous iuyce do infect the mindes (that are otherwise well trained and disposed) and carrie them cleane away from the true worship and religion of God: Their Vine (saith he) is of the Deu. 32, 32.
Vine of Sodom, and of the fieldes of Gomorrha: their Grapes are grapes of Gall: their clusters bee bitter. Their Wine is the poyson of Dragons, and the cruell gall of Aspes: That is, their speech is so pestilent and venemous, that it euen presently infecteth, and foorthwith slaieth.

To the same purpose is also that saieng, sharpe reprehension, and nipping subsanna-tion of *Hosea*, against those that followe superstition, and seeke after strange gods, euen as drunkards that wholly giue themselues to bibbing and swilling. *They haue respect* (saith *Hosea*. 3, 1,
he)

he) and set their loue on strange Gods, and delite in the Wine bottles. Wherein he compareth their sottish madnes (which carried them to idolatrie, vnto the maner and state of drunkards, that haue none other pleasure, delite or ioy but in quaffing and tipling, and thinke their cheefe solace to consist in the companie of Rynsepitchers and Toffepots.

But forasmuch as we are now entred into this discourse of the *Vine*, this is by the way to be noted, that the Prophets of God, vnder the name of the *Vine*, Grapes and other Plants, doe signifie and meane sometime abundance and fertilitie : sometime dearth and scarcitie : sometime fewnesse and destruction of the people : and sometime the great store and multitude ; which of few, doe growe vnto a very populous increase and number.

So in the Prophet *Jeremiah* we read how the Lord by an elegant Metaphor pronounceth that the *Idumeans* should be so entirely spoiled, that nothing at all of the should be left : inso much as their very enimies should be somewhat more fauourable vnto them, than hee would be. For (saith he) *If the Grape gatherers should come vpon thee, would they not leaue some Grapes? If the eues should come vpon thee by night, would they not destroy and rob till they had ynough?* That is, they would not altogether haue spoiled thee, nor vtterly ransacked all thy goods, but would haue left somewhat behind them.

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But I (saith the Lord) haue left Esau bare, and discovered his secrets, that he shall not be able to hide himselfe, or any thing that he hath.

And as all pride, arrogancie and hawtines comming of aboundance and prosperitie, (wherewith thanklesse Caitifs, droonken with wealth, do grow stately and insolent) is vnto Almighty God, odious and detestable: so doth he in sundrie places sharply reprove and vehemently beate downe the same: pronouncing and giuing seuerer sentence against all such as are stained therewith: that albeit they seeme for a while to flourish, and stand scotfree, yet shall they be cut downe, as corne which the Mowers with full handfuls mowe and reape: so that euen those few which shall be left of many, shall also be gleaned and gathered vp, as the eares are gleaned in the end of haruest. And yet some he promiseth to leaue, bringing another Similitude; euen as Grapes are left on the Vines, and Oliue berries on the Oliue tree.

For as in Vintage time the Grape-gathering cannot be so cleane, but that some be left behind; nor the shaking off of Oliues so precisely done, but that some berries remaine, either among the leaues, or in the top of the tree: euen so in the dolefull massacre and lamentable destruction of the people, there should not bee made such a generall sweepestake, but that some should be left and reserued vnder hope of mercie. *In that* *Isai. 17. 4.*

L

day

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day (saith he) shall it come to passe, that the glorie of Iacob shall be imponerished, and the fatnesse of his flesh shall be made leane: And it shall be, as when the haruest man gathereth the corne, and reapeth the eares with his arme. Yet shall not the gleaning be so, but that some gathering of eares shall be left, and some Grapes and Olines remaine: as of two or three berries in the top of the vpmost boughes; and of fower or fve in the high fruitfull branches. Whereby his meaning is, that the rich Cobs and head Rulers (swelling with pride and arrogancie) should be throwen downe and ruinated: but of the poore Communalitie and feelie inferiour people, there should a remnant be left, as in the Vintage season it is seene to come to passe, that some clusters and berries be left, wherwith the poore people are somewhat refreshed and releued.

The 26. Chapter.

Of Hysope.

HYsope is a Garden herbe of excellent smell and pleasant taste, and therefore good to be vsed in broths; for that, being boiled with meats, it maketh the same not onely wholesome, but the better also in relish and sauour.

It clenseth the breast and lungs, and purgeth the head very orderly from flegme, and tough

tough clammie humors : and therefore is of singular effect to helpe the Pleurisie, Stitch, or any other griefe and paine in the side.

Wherupon it pleased the Lord to appoint this herbe to be vsed in solemne sacrifices, either when as Lepers were to be censed ; or any other enormous offence to be expiated, by dipping a *bundle of Hysope in the blood of a Sparrow, or of a red Cow.* Leuit. 14. 4.
Numb. 19, 6. 18.

Dauid also acknowledging his greuous sinnes of adulterie and murther, beseecheth God to forgiue him, and to purge him with *Hysope*, that hauing the foule spots of his foule censed, he may haue quiet of conscience, and be renued in spirit. Wherin he had respect vnto the rites, and sacrifices of the olde Testament, by the which it was ordeined, that whosoever was purified according to the Law of *Moses*, with blood sprinkled on him with *Hysope* and a scarlet lace, were censed. Psal. 51. 7.
Exo. 24. 6.

All which thinges were shadowes and figures of Christ, by whose blood all our sins are censed, and washed away through faith for euer. Heb. 9. 14.

But whereas we reade of *Hysope* in the Bookes of the Kings, where *Solomon* is saide to be so skilfull and wise, that he was able to dispute of the nature of each plant and herbe, from the Cedar tree that is in *Lebanon*, euen vnto the *Hysope* that springeth out of the wall : my opinion is, that the same is not

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there ment of our common Hysope, which is not any small and slender herbe, but sometime of a foote or more in heighth, bearing a spiked purple or dark blewish flower. I think therefore that therby is ment the herb called Maydenhaire, whose leaues are hackt, or snipt rounde about, and which groweth by wals and stony shadowie places: And bicause in leaues it is like to Rue, it is sometime called *Ruta muraria*, that is, Stone Rue or Wall Rue.

Like also vnto this, is that which wee call *Trichomanes*, which groweth alwaies in moist & shadowie places, being comonly of a span long, and hath the stalkes of his leaues small, streight, and leane, beset on either side with many little pretie leaues, standing in comely order one against another, and continueth alwaies greene.

His effects and faculties are the same in operation that Maydenhaire hath: and is of great vertue to helpe olde coughes, shortnes of winde, and obstructions of the lungs, and breast. And these are sometimes called by other names, as *Polytrichon*, and *Callitrichon*, bicause of the effect which they worke in fastening the haire, and making it to growe blacke, thicke, and curled.

Therefore, this being such a small lowe Herbe, scarcely a span high, and also growing in wals, I am perswaded that it is in that place to be vnderstood, for Hysope. For the
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drift and meaning of the wordes in that sentence is none other, but that hee had perfect skil and exact knowledge of all manner of thinges, euen from the tallest and highest Cedar, to the lowest and least herbe that groweth out of the wall.

The 27. Chapter.

Of the Reede, with the severall sorts and differences thereof: of Flaxe, Stubble, Chaffe, Chips, Parings, and other trifling thinges of sleight and slender account.



IF Reede there be sundry sortes and kindes. Whereof one hath a long, smooth, naked stalke, without knots or ioyntes, called in latin *Typha palustris*, and with vs Reede Mace, Cattes taile, or Water

Torch. Such a Reedewas that which was in derision deliuered into Christs right hande, in steede of a Scepter royall, for that he called himselfe a king. For in the top thereof it hath the forme of a Scepter imperiall, two handfuls high or there abouts, rounde in compasse, and as bigge as a mans thumbe,

L 3

thicke,

Matt. 27, 29
Reede mace
or Catts taile

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thicke, soft and smooth as though it were wooll or flockes, which in the handling hath a fine, soft, and thrummie nap like Veluet, and when it waxeth ripe, is dissolued and turned into a Downe or Cotton, easily carried away with the winde.

Another kinde of Reede there is growing by the banks of standing waters, and on the shores of riuers, which hath a long, round and hollowe stalke or strawe, full of knottie ioints, and at the top large tuftes or downy eares, growing scatteringly and loosely, not closely compact together, which doe also change into a cotton or mossie substance, and are also lightly caried away with the winde. And this kinde, is our common Poole Reede, Spier or Cane reede. The roote wherof being beaten small and laide to the place, ripeneth an Impostume, & draweth thornes or splinters out of the flesh.

And for that the Reede is tottering, shaking and yeelding euery way with the least winde that bloweth, therefore all such weathercocklike Temporizers as in their words and deeds be wauering, vnconstant, slipperry, changeable, fickle, fainte harted and dare not stoutely persist in their conceiued opinion, but (as turne coates) say and vn say, doe and vndoe, are fitly resembled and very aptly compared vnto a Reede, that shaketh with euery blast.

And for that the blessed man *Iohn the Baptist*

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rist was most far from this vicious disposition, our Sauour Christ (in praise of his constancie, and for that his doctrine & testimonie of the *Messiah* were sound and agreeable to the touchstone of the truth) gaue an honorable Eulogie of him, plainly and effectually telling the people, that he was nothing at all like to a *Reede shaken with the winde*, that he was of a wauering & inconstant mind, to speake one thing standing, and another sitting, or that vpon euery light occasion was readie to recant and shrink from that opinion and iudgement which afore he liked and allowed: but that he was a staied, stable, firme, constant, and true man, without suspicion of lightnes and mutabilitie, and that therefore in equitie and right euery one was to speake and thinke honorably and woorthily of such an excellent Herault and heavenly preacher; and not to esteeme of him according to the fonde conceite and foolish opinion of the ignorant multitude, but according to truth and as the matter indeede rightly required.

Mat. II, 7.

Luk. 7, 24.

But to go forward with the rest: wee haue a common tearme and vsual prouerbe, taken from the nature and condition of the Reede, when we would specifie and describe a man that putteth his trust & confidence in a thing, which not only not helpeth him, but rather damnifieth and greatly hurteth him, to say that he leaneth vnto a staffe of Reede.

L 4

The

Isai 36, 6. The same metaphore (as *Isaiah* witnesseth) did *Rabsakeb* vse at the siege of Ierusalem, when as he thought thereby to daunt and quail the godly minde and inuincible courage of good king *Hezekiah*, and to make him (for feare) to surrender and yeelde vp both himselfe, his people and the citie.

2. King. 18, 21.

The Lorde also by his Prophet *Ezechiel* vsing the same Similitude, insulteth vpon the king of *Egypt* and threateneth vnto him vnter destruction. For when as he tooke vpon him to protect and defende the Israelites, which shrowded themselues vnder his power and countenance, he himselfe became but a staffe of Reede, which brake into shiners; and in splitting both wounded himselfe, and pitifully galled them also; renting their shoul- ders, and wringing their loines. Wherby was ment, that all their power and forces were abated and decaied, and all their strength of war vtterly frustrated and discomfited.

Ezec. 29, 6.

So also doth God (as witnesseth the Psalmist) scatter and defeat the practises of the proude and insolent Spearmen, that ietted armed with Iauelines like long and great Reedes. The like plague and calamitie did God inflict vpon the stocke and race of *Ieroboam*, and smot Israel for their Idolatrie, like as a Reed is shaken in the water: & weeded them out of their good and fruitfull land, which he had giuen to their progenitours. Meaning thereby that they were brought to nothing, and despoiled of all

Psal. 67, 30.

1. King. 14, 15.

all their honor and dignitie.

Now as God by Similitudes of Reedes,
doth many whiles cast downe and confound
all those, that vainely trust in things transi-
tory, brittle, and momentanie: so on the o-
ther side them that be weake, pensive, faint-
harted, sorrowfull and moorning, he doth *Isaie. 42, 13.*
raise vp and recomfort: and with spirituall *Luk. 4, 18.*
instruction doth cherish, furnish and refresh
the sicke soule & brused conscience. Heerun-
to is to be referred that notable prophecie
of *Isaiah* concerning the mildenes and lenity
of Christ, and of his heauenly comfort to all
groning and afflicted consciences: *Behold my* *Isai. 42, 1.*
seruant on whom I haue leaned: mine elect, in
whom my soule delighteth: I haue put my spirit
upon him: he shall bring forth iudgement to the
Gentils. He shal not cry nor lift up his voice; neither
shall his voice be heard in the streetes. A bruised
Reede shal he not breake, and the smoking Flax shal
he not quench, but shall bring forth iudgement in
truth: he shall not faile nor be discouraged, and the
Gentiles shall waite for his lawes.

By these two Metaphors of a *bruised Reede*
and *smoking flaxe*, he declareth the surpassing *Isai. 61, 1.*
clemencie, and vnspeakable mildnes of the
Lord God towarde weake harts, troubled
consciences, moorning spirits, and afflicted
mindes: how gently hee bindeth vp their
wounds, and how kindly he healeth their
diseases; not bitterly rating and violently
forcing them, not churlishly threatening,
and

and fiercely affrighting them; nor yet with cruell speeches and rough dealing discouraging them, as many troublesome, crabbed natured people vse to doe, which deale with their poore brethren more hardly and cruelly than Christian mildnes can warrant, thundering against them for their fraile transgressions the incuitable iudgements of God, without any hope of repentance.

Likewise, will he not quench *smoking flaxe*. Which Similitude is taken from a Lampe, or from the week or match of a Candle, Link or Torch, which either wanting oile and tallow, or hauing thereof not sufficient, yeeldeth forth at some time but a darke, blind, snuffie and vnperfect light.

By this Comparison therefore is meant a weake, slender and wauering faith, which yet (notwithstanding) is not quite quenched and extinct, albeit at some time it be verie neere thereunto. This smal pittance of faith, Christ and those that be his ministers neuer quite quench and put out, but so long as any sparke of godlinesse appeereth, doe cherish, nourish, stirre vp, and with the bellowes of the holie Ghost blowe and kindle; that all dimnesse being expelled, the light of faith and pietie may cleerely shine out, and glitteringly appeere both to the glorie of God, and also to the benefit of his neighbor.

For so doth God temper and qualifie his sacred lore and heauenlie doctrine (being the

the foode and nourishment of our soules) that neither can any through too much seueritie iustly shrinke from his profession; or estrange himselfe from his Church and congregation: neither yet through ouermuch lenitie and mildnes(as it were with dandling and wanton cockering) be corrupted and nuzzled in securitie and licentious supinitie.

The godlesse and wicked are kept in awe and obedience with dread and seueritie of iustice; but the weaklings are best wonne by gentlenes and lenitie. After this sort in the Gospell (offering grace, mercie and saluation vnto euerie one) there be sweete and sower intermingled together, for therin are heavenly consolations ioined with menacing threats; and sharpe reprehensions qualified with comfortable aduertisements.

By Smoke, vapor and mists; by Hay, straw, chaffe, stubble, embers, dust, parings, shavings, offall, rissaffe, and other refuse, drosse or castaway baggage, are meant and signified in the Bible, both men and things that be lewd, light, vaine, of no account and reckoning, of no estimation or commoditie, of no price or value, but are as trifling paltrie, slight trumperie, and such base trinkettie and trash, as yeeldeth more harme than benefit, more losse than gaine.

From these are taken many and sundrie notable Similitudes by sacred and holy Writers,

ters, to garnish, beautifie and adorne their sentences withall. As when God by his Prophet pronounceth that the wicked shall bee scattered *as Chaffe*, and driuen away *as Dust*, Psal. 1, 5. and other baggage stufte with the wind. And Isai. 17, 13. likewise in the booke of *Iob* : *The candle of the wicked shall be put out*; that is, their honor, dignitie, glorie, state, worship and magnificence shall be dimmed and brought downe; and they shall be *as stubble before the winde*, and *as chaffe that the storme carrieth away*, that is, they shall be suddenly destroied and brought to vtter confusion. In like maner the Prophet *Isaiah* pronounceth desolation to the Moabites, and all the enimies of the Church of God, saieng, that *they shall be threshed euen as straw is threshed*; and as quickly consumed, as drie stubble with a vehement fire.

Isai. 25, 10.
and 5. 24.

No lesse dreadfull plagues and lamentable desolation threatneth he to such as haue hardened themselues in sinne, and by an vsuall and domesticall practise of ordinarie transgressiō haue entred into familiar league and naturall acquaintance with wickednes. *If the blacke Moore can change his skin, or the Leopard his spots; then may ye also do good, that are accustomed to doe euill. Therefore will I scatter you as stubble that is taken away with the Southwinde.*

Iere. 13, 23.

The like calamitie doth the Lord threaten to fal vpon them that commit Idolatrie, and repose their trust in Idols : *Ye shall be* (saith he)

Isai. 1, 29.

he) as an Oke, whose leafe fadeth, and as a Garden that hath no water: and your strength, that is, your false God, in whom ye trusted, shall be as Towe, and the maker of it as a sparke: and they shall both burne together, and none shall quench them: that is to say, all the glittering pompe and painted shew of fained worship and counterfeite religion, shall perish and come to naught, euen as Flaxe and Towe when fire is put vnto them.

But to the rest. The Prophet *Amos* sharpe-ly inueigheth against couetous Cornemon-gers, who hauing their Graners and Corne-lofts full fraught and thwackd with Graine, swallowed vp the poore and needie, being readie to sterue for want of foode, making the *Amos. 8, 4.*
Epha small and the shekle great, that is, the measure scantie, and the price high, and falsifie the waighes by deceit, driuing the poore people for verie neede, to be glad to take at their hands, not onely scantie measure; but also in steede of cleane Wheate, doe retaile and sell vnto them, chaffe, dust, refuse, of-corne, huskes, pods, and baggage woorse than bran: whereby they catch the poore within their danger, and make them to become indebted vnto them, that they dare not go else where to buy any, although they might of others buy better cheape. These Caterpillers and Cormorants of the common wealth, are they, that sell the poore for *Isai. 3, 15.*
siluer, and the needie for shooes, braieng the Lordes
 people

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people in a mortar, and grinding the faces of the poore (as it were) against a grindstone.

He that diligently considereth the drift of this Prophet *Amos*, and searcheth the depth of his meaning in this his sharpe reproofe and satyricall inuective against these couetous Chuffes, and market raisers, which for their owne priuate lucre, vncharitably enhance the price of Graine and Victuall, to the pitifull spoyle of the poore and needie of the land, may plainly see the greedie Cobs and hunger snouted Slouches of these our daies liuely in their colours described; and may (as in a table) beholde the punishments that God hath in store for such mercilesse Caitifes, as deuoure the poore, and withdraw from the needie, necessarie foode, and releefe expedient for their sustentation. But leauing these, let vs againe retire to the Metaphores and Similitudes, that are taken from this kinde of trifling stufte and vnprofitable baggage, to set foorth other thinges that are sound, true, and profitable in deede.

God by his Prophet *Ieremie* compareth his word and doctrine (which is mighty and potentiall in operation; and most effectuell in comforting and feeding hungry consciences) vnto Wheate. For as Wheate giueth sound, good, and substantiall nourishment vnto the bodie, so doth the true word of God, mightilie and wholesomely nourish the soule. And as for the adle deuises, trifling
in-

inuentions, doting doctrines, deceitfull traditions, and superstitious religions, coyned by mans foolish, phantasticall, and phanaticall braine, he fitly resembleth vnto dreames and chaffe. *What* (saith he) *is the Chaffe to the Wheate?* that is, what hath vanitie to do with veritie? what agreement is there betweene truth and falshood: what concorde is there betweene grosse darknes of superstitious ignorance, and the cleere bright shining light of the glorious Gospell? Iere. 23, 28.

The same Metaphor of Chaffe, doth *Iohn Baptist* the forerunner of Christ vse, in his sharpe reprehension and nipping exhortation to the Pharisees and Sadduces, which impugned the truth, and resisted the benefite of their offered saluation: telling them that the *Messiah* was come, *who hauing his fanne in his hand, would make cleane his floore and gather his Wheate into his garner, but would burne vp the Chaffe with vnquenchable fire.* Whereby he sheweth that the godly after the race of this life run, shoulde be receiued into euerlasting Tabernacles, and the wicked committed vnto euerburning fire. Mat. 3, 12.

Now, as *Iohn* for his part did seuerely admonish the people of their dutie, and roundly exhort them to repentance and amendment, by alledging Similitudes and parables of an Axe put to the roote of the Tree, and of seuering and dissorting the Wheate from the Chaffe: so likewise Christ (to whom all
hypo-

Matt. 7, 3.

hypocrisie, counterfaite religion, and fained sanctitie is loathsome and odious) by alledging a Similitude of a beame and of a mote, sharply reprocueth those busie priers into other mens liues, which are verie quicke sighted to espie faults, and to too curious in noting euen the least ouersightes of others, whereas in the meane while, in their owne grosse sins they are contented to be as blinde as Betels, flattering themselues in their loose dealings, and so extenuating their owne mis-vages, as though they were nothing.

To the end therefore that this and such like enormities and wilfull affections, as namely, selfeloue, ouerweening of our selues, insolencie, pride, hawtines, arrogancie, stateliness, disdain, contempt of our neighbor, hatred, wrath, desire of reuenge, and such other vices might be extirped, weeded, and grubbed out of mens minds, the holie Prophets of God, & sacred Writers indued with the spirit of wisdom from aboue, vsed these meanes to reduce the dull harts of men to modestie, and to the knowledge of themselues, and how briebe, short, brittle, vaine and transitorie this life is; how manie waies subiect to incurable dangers and casualties, and within what narrow and straite limites it is bounded. So that the life of man is by them in sundry places resembled to manie thinges of small account, and lesse continuance,

ance, namely to a Dreame, to a smoke, to a vapour, to a puffe of winde, to a shadow, to a bubble of water, to hay, to grasse, to an herb, to a flower, to a leafe, to a tale, to vanitie, to a weauers shuttle, to a winde, to dried stubble, to a post, to nothing.

Psa. 103, 14
Iob. 7, 67.
and 8, 9.
and 13, 25.
and 14, 2.
Isai. 40, 6.
Hof. 13, 3.
Iac. 4, 13.

By these Metaphores the spirite of God teacheth, that all the glory, beauty, magnificence, strength and wisdom of man is nothing else then vaine, brittle, transitorie and ruinous, vnlesse it be sustained, vpholden and vndershored by the heauenly power of the sure and eternall word of God.

These might al be abundantly confirmed by textes and testimonies of the Scriptures; which for breuitie sake, and least the volume should grow too big, we do heere omit. The studious and diligent Reader, desiring to know the same more at large, may be sufficiently therein satisfied by these few places quoted in the margent.

Isai. 40, 6.
Iac. 1, 10.
1. Pe. 1, 24.
Eccl. 14, 18.

The 28. Chapter.

Of the Cucumber, and certaine others.

THe Cucumber is so generally well knownen, that to vse any description thereof, were but needlesse and superfluous. It and other herbes also were much

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used and well knowne among the olde *Hebrewes* and *Egyptians*, as in the historie of the Bible we plainly read.

For *Moses* the seruant of God was importunately vrged, and greeuously disquieted by the murmuring *Israelites* and disordered multitude, lusting after flesh, and saieing: *Who shall giue vs flesh to eat? We remember the fish that we did eat in Egypt: the Cucumbers, the pepons, the leekes, the onions and the garlick.* These fruites are not onely vsually eaten by people of low degree and base calling, but of noblemen and wealthy personages also, partly as meate and condiments to feed on, partly as salades with oyle, vineger and pepper, to sharpen the stomacke and prouoke appetite.

They used in the old time in their vineyardes and Cucumber gardens, to erect and builde little cotages and lodges for their watchfolkes and keepers that looked to the same, for feare of filchers and stealers: which lodges and cotages, so soone as the grapes & Cucumbers were gathered, were abandoned of the watchmen and keepers, and no more frequented. Fro this forsaking and leauing of these lodges and cotages, the Prophet *Isaiah* taketh a Similitude, and applieth the same against *Ierusalem*, the which hee pronounceth should be so ruinated and laid waste, that no relicke thereof should be left; and that it should become euen as an empty
and

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and tenantlesse cotage or lodge, in a forsaken vineyard and abandoned Cucumber garden: *The daughter of Sion* (saith he) *shall remaine like a cotage in a vineyard, and like a lodge in a garden of Cucumbers, and shall be like a besieged citie.* Isai. 1, 8.

Baruch also deriding the images & shrines of the Idols, whereunto blockish people bowed themselues and offered sacrifice, in most plaine tearmes, and in a long discourse saith, that such Mawmetry can doe no more hurt, nor bring any more feare than a desolate cotage in a Cucumber garden. *For* (saith Baruc. 6, 69 he) *as a Scarcrow in a garden of Cucumbers keepeth nothing, so are their gods of wood, of siluer and of gold: and they are like vnto a white thorne in an Orchard, that euery birde sitteth vpon.* He alludeth vnto the image of *Priapus*, which the Paynims vsed to set in their gardens to driue and scarre away night theeues. Which thing *Horace* also in certaine verses, (iumping in sence with the afore recited words of *Baruch*) doth approoue and testifie, deriding the too foolish superstition of the doltish and ignoraunt people, his wordes in effect are these.

*Erewhile a lumpish log was I
Serning no vse at all,
Till Carpenter in doubtfull dumpe
Gan home his wits to call:
And to bethinke him, whether he
A bench of me should make,*

Horat.

M 2

Or

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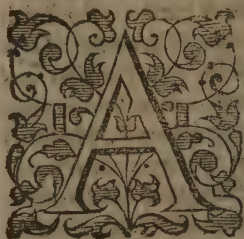
Or else Priapus image brane :
 At length yet did he take
 The course, a God of me to make :
 Aiollie God since then
 I am (for sooth) and gardens keepe
 To fray both birds and men, &c.

The 29. Chapter.

Of the Iuniper.

Ionah. 4, 6.

1. Kin. 19, 4.



As the Gourd serued for
 a pleasaunt arbor or
 booth to shadow *Ionah*
 from the scorching
 heat of the hot Sunne:
 so was the Iuniper a
 comfortable shadowe
 to *Elijah*, being wearie
 and faint with trauell.

For when as the Prophet fled for the safe
 gard of his life from the furie of *Iezabel*, and
 had long trauelled in a defart and hot regi-
 on, for very faintnes in the end he sat downe
 vnder a Iuniper tree. For this tree being
 thicke leaued and branched, is very com-
 modious to sit vnder in hot seasons, to keepe
 awaie the parching beames of the broiling
 Sunne. And therefore in his heauines and
 agonie of minde, being also extremely ouer-
 wearied with tedious iourneying, the shadow
 heerof

heerof was some comfort to him, when as with grieve and hunger he was ech way so grievously assaulted, encumbred and beset, that he wished for present death to end his miserable plight and distressed condition.

But after he had slept awhile vnder it, behold an Angell appeered vnto him, willing him to arise and eate. Whereupon he saw ready baked for him *a Cake, baked on the coles, & a pot of water at his head:* wherewith he refreshing himselfe, came in the strength thereof vnto mount *Horeb*: and there in a caue lodged safe from the ambushments and treacherous deuises, wrought and intended against the Prophets of God, by the commandement of that wicked bloodie woman.

The lesson heerby taught vnto euerie one is this: that God in this life diuers and sundrie waies, trieth his children: to whet their zeale, and to make prooffe of their faith and constancie. But yet that in the end he neuer forsaketh nor leaueth them destitute, neither suffereth them to bee tempted aboue their strength, nor to be oppressed and ouerwhelmed with the waight of the calamities, by his prouidence and permission laid vpon them.

Iob being throwne downe from so high a step of wealth and felicitie, into the lowest and extreme degree of miserie that could be, bewaileth and complaineth, how lewdly he was mocked, flowted and derided by rascals.

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Iob. 30, 4.

call pezants and abiect villaines, which were the very scumme and offscowring of men, and such sterueling Rakehels, as for very miserie and pouerty were glad to range abroad in the fields and wildernes, to gather nettles about the bushes, and the berries and rootes of Iuniper, and other Plants to stanch their hunger: as now adaies with vs there be some such loitring Vagabonds, sturdie Landleapers, and smel Feast Lubbers, which refusing honest labour, doe (like drones) liue of the sweate of other mens browes; listening and harkening after doles & belly-cheere, where they may vnderstand of any. Which failing, they are glad manie times to lie vnder hedges, and to feede their greedie and hungrie maw with the roots of Sea Hollies, Eringes, Thistles, wilde Carrots, Hawes, berries and such like.

The 30. Chapter.

Of the wilde Vine.

Isai. 5, 2.



He wild Vine bringeth foorth a bitter and vnpleasant Grape, attaining neuer to any ripenes. This fruit bicause it is harsh, vntoothsom and eiger, God by his Prophet *Isaiah* resembleth

bleth vnto the froward, crooked, peruerse and peeuish maners of wilfull men.

For whenas he had most diligently bestowed his labour in the rectifieng and manuring of the crabbed dispositions of the vngratefull Iewes, and had left no waie vnattempted for the reclaiming and reducing of them vnto the acknowledgement of their duties, he found by prooffe in the end that al his labour, diligence, industrie, trauell and paine (that way taken and sustained) was frustrate and lost. For albeit he ech way carefully pruned, and studioufly husbanded his Vineyard (in hope to receiue sauourie and toothsome Grapes) yet brought it forth nothing, but wild, sower, tart, bitter, and vnripe Grapes.

After so long manuring and paines sustained among them, he looked for iudgement, equitie, integritie, truth, honest behauiour, and thankfulness toward so diligent and industrious a Vinetrimmer : but alas, all things prooued cleane contrarie : for they brought forth the rotten fruit of iniquitie, vnrighteousnes, contempt of vertue, enuie, hatred, wrath, indignation and ingratitude toward so bountifull and liberall an owner, that tooke such incessant paines in the polishing and beautifieng of their harts and consciences.

The same speech elswhere vseth he, and applieth it to the wicked which forget and

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Isai. 7, II.

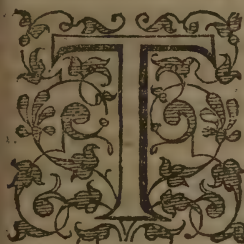
forfake God : flatly telling them, that their dealings shall be in vaine, that their conceiued drifts shall sort to no happie end : that all their labour bestowed and imploied in dressing and trimming their Vineyards, was to no purpose or effect. *In the day of thy planting shall the wilde Vine growe; thou shalt plant a faire plant, and thy seede shall flourish in the morning, but the crop shall be gone in the day of inheritance:* As though he should say : albeit thou plant and set the best vineslips that are to be gotten, and neuer so carefully commit them to the ground, whereby thou verily thinkest to receaue great profite and aduantage at the time of vintage and ripenes : yet shalt thou misse of thy hope : for thou shalt haue nothing but wilde grapes.

It shall likewise so fall out with the corne and graine : which sprouting vp gaily, and putting thee in hope to grow to ripenes, and to yeeld thee commoditie at Haruest, shall quayle and come to nothing. For, the day wherein thou thinkest to reape, shall forreiners and strangers sodainely inuade and spoile it; so that thou shalt carie none of all that thou so carefully and painfully sowedst, into thy barnes. Heereof afore hath beene somewhat more at large spoken.

The

The 31. Chapter.

*Of Minte, Rue, Anyse and Cumine, which
Christ alledgeth against the Pharisees,
for their extreeme couetous-
nes and dissembling
hypocrisie.*



These herbes are generally knowne, and in common vse with all manner of persons of ech degree, and ech where to be had. Now bicause Herbe sellers seemed to picke vppe some peece of a liuing, & to make some gain by retailing and selling of their herbes, the greedy Pharisees spared not to exact tithes Mat. 23. 23. of them for the same, and thereby couetously Luk. 11. 42. to catch vnto themselues some pittance of priuate lucre.

And bicause the hypocriticall shew of fained and counterfaite religion, and the scraping couetousnes of the Scribes and Pharisees was odious vnto Christ, he sharply and seuerely reprocueth them for being so precise in things tending to their owne gayne and priuate profite (were they neuer so little and smal of account) omitting (in the meane while) other greater and waightier matters, which

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which were as they mayne pillers of Religion, and wherein consisted the cheefe substance of godlines and pietie.

For they were so streight laced and superstitious in exacting their tithes, and looked so narrowly to ech small point, that by anie colour might helpe to stuffe their purse, that they strictly demaunded tithes euen of common pot herbes, of Mynt, Anyse and such like, letting passe the waightie points of the Law, and looking through their fingers, at iudgement, mercy, compassion and fidelitie; which vertues were able to admonish and put them in remembrance, that they should not iniuriously deale with any man; that they should helpe, succour, and releue the needie; that they should not by periury circumuent, vndermine or ouerreach any, but deale truly, faithfully and conscionably with all men.

Seeing therfore they let these things escape them, which are the cheefe effects of Religion, they shew themselues to seek nothing els but onely how to enrich and dignifie themselves; being in matters of great importance, blinde and carelesse, and in cases of small waight, to too quicke sighted and circumspect.

The

The 32. Chapter.

*Of the nature and propertie of Mustarde
seede, whereunto Faith and the
worde of God are
compared.*



OW precious, hole-
some, and comforta-
ble the doctrine of the
glorious Gospell is
vnto all men in gene-
rall, faithfully beleeu-
ing the same; & how
necessary and expedi-
ent for the instructi-

on of ech Christian conscience in the know-
ledge of God and vndoubted faith in his
promises, as there is no man so ignoraunt
that knoweth not; so doth Christ by many
and sundry parables taken from vsuall and
common things, ech where to be found and
had, exhort and stirre vp all men of what de-
gree or calling soeuer they be, to the loue &
studie thereof.

He compareth the kingdome of heauen,
that is, the doctrine of the Gospell, (which
nourisheth, fostereth, cherisheth and feedeth
faith) vnto Seede, vnto pearles, vnto leauen,
vnto a draw net, and to a graine of Mustard
seede: which being but a small and the least
of

Mat. 13, 24.

31. 33 45.

47.

of all seedes, yet with his sharpe and aduste property biteth the tooong, helpeth digestion, warmeth the stomacke, prouoketh appetite, and bringeth a pleasant relish vnto the palate. And all nations vse it as a profitable sauce and expedient condiment vnto their meats, being grinded and braied, and mingled with vineger or veriuice.

Luk. 13, 19.

and 17, 6.

Mark. 4, 31.

Now, as a *Graine of Mustard seede*, being the least of all seedes, and sown in the earth, when it groweth vp, ariseth to a great height, and beareth great branches, so that the soules of heauen may build vnder the shadow of it: euen so the word of God, and faith being not idle but working; although in outward shew it seeme small and slender, yet doth it by little and little spread it selfe, and like a faire fruitfull branched tree receiue daily strength and increase.

Againe, as an Emplaister or Cataplasme made of the bruised seede of Mustarde, is knowen to haue singular vertue and effect, being applied to them that haue their members benumbed, and that are fallen into the Letharge or drowsie euill; or that be troubled with the swimming and giddinesse in their head; or that haue the Apoplexie, palse, falling sicknes; and to be short, for al cold griefes and diseases; bicause it warmeth, and bringeth heate, motion and sense againe into the affected parts, and is also good to help leproous, scuruiie, scabbie and vlcereous persons:

sons : so likewise faith being vpholden, shored vp, and surely anchored vnto the word of God, reuiueh, erecteth, cheereth vp, and restoreth the dull spirits and appalled conscience of man, making it readie and prompt to execute, atchieue, and exercise the offices and functions of godlines.

Therefore the biting and sharpnes of Mustard, together with his hot and fierie taste, which is manie times seene to make the eater thereof to rub his nose, and wring out teares; and which also by prouoking of sneezing, doth excellently purge the head from tough phlegme, and rheumatike substance, is very aptly compared and resembled to the word of God : which doth pearce the conscience, shake the mind, enkindle and inflame the hart, excite and stirre vp drowisie, faint and dul minds to insue vertue, and performe the duties of pietie; and doth manie times force and fetch out teares of earnest and hartie repentance.

Againe, Christ seeking to draw the harts and affections of men from carefull seeking after the vaine trash, and transitorie pelfe of this wretched world, (which most men with anxietie and grieve of mind so greedily hunt after) willet vs to consider and behold the Lillies, not those that by art and labour are Mar. 6, 28. planted and sowne in gardens, but those that of their owne accord without the helpe of man, grow in the open field.

By

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By whose example, he stirreth vs vp to an assured trust to be reposed in God, being so liberall and so bountifull a father, who feeding the birds of the aire, will not (doubtlesse) see vs to lacke any thing that good is, concerning our foode and sustenance: and sith he so gallantly decketh the Lillies of the field (which be so gorgeously and so richly clothed, that euen *Solomon* in all his roialtie was not apparelled like one of them) he will not faile, but assuredly provide for such necessities of apparell and clothing, as shall be meete and expedient for vs.

Christ his meaning and drift heerin therefore is, that we should seeke the kingdome of heauen, meditate in the doctrine of the Gospel, and delight in the contemplation of heavenly things: which if we doe, his promise is, that we shall not want any of those things which be needfull and necessarie for vs in this our fraile and transitorie life; but that he of his most free & bountifull liberallitie will sufficiently provide the same for vs.

The 33. Chapter.

Of *Iuie*.

THe *Iuie*, which gaue shadow vnto *Ionah* against the seruent heat of the Sunne, (albeit some translate it (and that aptly

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ly ynough) to be a Gourd) is named *Hedera*,
ab harendo: for that it claspeth and catcheth
 holde of wals, trees, hedges, or any other
 thing that it meeteth withall. Whereupon
Persius the Poet hath in effect these words :

Mount Helicon and pale Pyrene Well

I leane, as due to those that doe excell

In Muses Art and skilfull Poetrie :

Wearing on head the spreading braue Iuie.

*Persius in
 Proemio.*

For among the old Painims, this Tree was
 dedicated vnto *Bacchus*, who is the President
 of Poets, as the Oliue tree was to *Minerva* :
 and for this cause were Poets woont to be
 crowned with this, as conquerors were with
 Baie : as appeereth in *Virgil* :

Ye Shepheards, see with Iuie that ye crowne

Your Poet yong, in signe of high renowne.

Eclog. 7.

And in another place, where he extolleth
Augustus Caesar the Monarke of the world,
 he praieth, that among the Emperors royall
 triumphes, his verses might haue some place;
 and that the *Iuie* (wherewith Poets are dig-
 nified) might be suffered to shuffle in among
 the Baies, which were peculiarly consecrated
 to victorious Emperors : his words be :

At thee (O Prince) my Muse began,

At thee, an end the same shall take :

Receiue in glee, the rithmes I scan;

At thy behest, and for thy sake :

And mongst thy Baies of Conquest, daigne

To suffer Iuie poore to raigne.

Eclog. 8.

For the superstitious Gentiles vsing enery
 third

third yeere with great solemnity to celebrate the feast of *Bacchus*, made themselues garlands and coronets of Iuie to weare on their heads. So do we reade in the Bookes of the 2. Macc. 6. 1 *Machabees*, that *Antiochus* compelled the Iewes, to renounce their auncient rites, and lawes of their fathers, giuen vnto them by God, and like persons distraught of their wits to range vp and downe, keeping reuell rex, and vsing all dissolute behauiour as the residue did that kept the feast of *Bacchus*, wearing in procession Iuie garlands: & that whosoener refused so to do, was punished by death.

Iuie why dedicated to *Bacchus*.

Now the cause wherefore this tree (which is alwaies greene and neuer looseth his leaues) was dedicated vnto *Bacchus*, grew (as I thinke) heerupon; for that it mightilie withstandeth drunkennes, and purgeth the braine of slimy tough phlegme and colde humors, engendred by drunkennes and surfet. The leaues also & boughes heerof being arborwise platted, or laid to the head, refresh the same (as by the shadow which so comforted *Ionah* appeered) and driueth away the headach growing by labor and wearines.

De rerum.

A strange effect and nature is auouched by *Cato*, to be in the Iuie. For if wine be put into a pot or dish made of this wood, it will quickly appeere whether the same be mingled and alaied with water or no: for the wine will straightwaies run out. The naturall discorde

discorde and antipathie betweene these twaine, is so great, that the one cannot abide to be mingled with the other, nor to come neere together.

But whether the tree which shrowded and shaded *Ionah* from the heat of the Sunne, (which anone after was worme-eaten and withered, to his no small greefe and discomfort) were an Iuy or no, sundry Interpreters, and namely *Augustine* do doubt: seeing the Gourd is fitter for such a purpose, which the Hebrew word seemeth also to signifie. For the Gourd is full of braunches, and beareth great broad leaues, and by the helpe of tendrels, or capreols quickly claspeth, catcheth hold, and climbeth vp to a great height, and maketh a pleasant Arbor to sit vnder, and to defende a man from the heat of the pearching Sunne.

Furthermore it is of a cooling nature, and therefore in hot seasons very fit to shade and shroud the bodie. Being receiued inwardly into the body, being distempered with heat, it seemblably asswageth and temperately cooleth it: as also do salades made of Cucumbers, Melons, Pepons, Citruls, Letuce, Orach, and Purselaine, which are vsed to be eaten at the beginnings of meales; and some of them also to be smelled vnto, to refresh the weake spirits.

The

The 34. Chapter.

*Of the Mulberie tree, and
his fruite.*



He Mulbery tree hath a great & large body, a rugged rinde, his wood inwardly of a boxie or yellowish colour, his leaues large and snipt about the edges like a sawe, in bignes not much vnlike to the fig tree: his fruit is fashioned longwise, much after the proportion of an egge, and consisteth of many berries growing together: being at the beginning of a white colour, after red: and at the last when they be ripe, blackish. He bloometh last of all other trees: neither bringeth he foorth any flowers and leaues, vnlesse the spring be calme and temperate, as though it were vnwilling to abide any iniury of nipping frost, or sharp winterly weather: againe, it bringeth foorth the first of all others, a ripe and nourishable fruite.

The Mulberie being ripe, tanneth and dieth a mans fingers with a bloodie colour. When it is vnripe, (that is, being white before it grow to be red) it scowreth out spots, and filth from the skin, as well as water.

The fruite of this tree is of right holeosome effect in cooling and refrigerating, namely
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in the Sommer season : and is best afore or at beginning of meales. For being eaten after dinner or supper, it putrifieth, and engendreth corrupt diseases, like as Cherries, Plums, Damsons, Cornell berries, Peaches, yoong grapes, and such like do. All these taken after meate, do coole, and refrigerate, quench thirst, and conueniently qualifie the heat of the liuer. Neither am I greatly squeymish or scrupulous to allow and admit the same to be eaten after meates, so that onely the iuyce of the fruites be sucked and swallowed. For being so taken, they keepe down and repress fumes in them that haue drunken wine somewhat largely.

The same effect also haue other moyst and succulent fruits, as pomegranates, oranges, lymons, and Pomecitrons, which being taken after meats, haue vertue, meruellously to preserve a man from being ouertaken with wine, or easily overcome with drunkenness. And therefore the saying of the Poet *Horace* touching this matter, may seem neither disagreeing to naturall reason, nor yet hurtfull to bodilie health :

At end of meales who Mulberries doth eate,

Shall healthfull be in parching sommers heat.

Of Mulberies and likewise of brier berries there is made an excellent confection or medicine, called *Diamoron*, which hath singular vertue to staie the Vuula, and to helpe the swellings of the toong, and the almonds

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or kernels of the iawes or throate.

These soueraigne helpes and comfortable cordials, which God the author of nature bestoweth vpon man, are sometimes taken from him, as a punishment for his sin and wickednes, when as either he forgetteth to acknowledge and to be thankfull for this his diuine bountie, or otherwise lewdly abuseth his good gifts and benefits: as *Dauid* in many places of his Psalmes witnesseth: namely where he reckoneth vp these among other delicacies and staies of this life, saieng: that

Psal. 78, 47. the Lorde gaue their fruites vnto the Caterpillers, and their labors vnto the Grasshopper: That he destroyed their vines with hailstones, & their Mulberrie trees with the frost. For it is often seen, that through vnseasonable weather, the flourishing vines, Mulberies, corne, olyues and other fruites be so sharply nipped, blasted, and frost bitten, that no profite or commoditie at all commeth of them.

But sith we are now grown to discourse of the Mulbery, it shall not be amisse (as it were) by the way, to shew an history therof, written in the Books of the *Maccabees*. For, when as *Antiochus* king of Syria warred with a deadly hatred against the Iewes, and gaue the onser vpon them with all manner of weapon and munition that could be deuised: among other furniture and martiall habilimentes, he brought into the battell 32. elephantes, carieng strong towers of woode on their backs,

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backes, wherein were put armed souldiours and warlike fellowes, wel appointed. And to prouoke the elephants to be the more fierce in fight, they helde before them red clothes, died and dipped in the iuice of red grapes and *Mulberies*. For elephants are enraged and exasperated at the sight of any red or bloody colour, and therby run they the more eighly and fiercely among the thickest of their enimies.

1. Macc. 6,
30. 34-37.

Elephants
cannot abide
the sight of
red colour.

The 35. Chapter.

*Of the Sycomore, and wilde
Figge tree.*

THe Sycomore is a tree, whose compounded name sheweth it to be iointly deriued from the fig tree, and from the mulberie tree. The fruit of it is called *Sycaminos*. It is described by *Dioscorides* and *Plinie* to bee a great large tree, like a Fig tree, and hauing leaues much like to the leaues of the mulberie tree. The fruit which it beareth, is nothing pleasant in taste, but rather vnfauerie, vnrelishe, sowrish and vnripe: the which groweth not vpon the branches and boughes, as other fruites doe, but vpon the stocke or stem, and in forme is like to the wilde fig; it neuer waxeth ripe, albeit it is somewhat sweeter than the vnripe greene Fig; neither hath it within it any such store

N 3 of

of small kernels.

Luk.19,4. This tree serued in steede of a pulpet to *Zachau*, being desirous to see Christ. For he being of a low stature, climbed vp into a Sycomore or wilde Fig tree, withdrawing himselfe (as it were) from vaine and transitorie things, to the intent he might behold and haue a sight of *Iesus*. So that in this *Zachau*, we haue a liuely type of the Gentiles expressly set downe vnto vs : For that the Gentiles by faith haue free accessse vnto Christ, and are reckoned in the number and fellowship of the faithfull.

The power, force, efficacie and effect of this faith, Christ himselfe by commanding the sodaine withering of a Fig tree, mightily and strangely deciphereth. By example whereof, he stirreth vp his Apostles, to seeke the same, and hauing it daily to feede and nourish it : assuring them, that if they haue faith, and should say vnto a Sycomore tree, *Plucke vp thy selfe by the rootes, and plant thy selfe in the sea, it should euen obey them.* And that if they should say to a mountaine: *Remooue thy selfe hence to yonder place,* so that the same necessarily serue to the aduancement of the Gospel, it shal forthwith remooue: their faith being surely and vnmooueably grounded in Christ without any maner of wauering or doubting, and hauing such operation and working qualitie, as hath a graine of Mustard seede. Which albeit it be small and little, yet being ground

ground and bruised, it sheweth foorth his sharpe nature, biteth the nose, and shaketh the whole body by prouoking neefing. Faith therefore and the doctrine of the Gospell is fitly resembled to this little graine, for that it enflameth the hart and minde of man, and entirely draweth it vnto the vnfained loue and obedience of God. But of this hath been spoken afore.

Now to returne our speech eftsloones to the Sycomore. The Prophet *Isaiah* sharply inueigheth against *Ephraim* and the inhabitants of *Samaria*, for their malapert and rebellious contempt of God.

For when as the Lord had sundrie waies afflicted them, with intent to bring them vnto repentance, yet they stubbornly in the pride and presumption of their harts, despised his correction, and acknowledged not his handie worke: but rather became worse and more insolent. Yea, they so lightly accounted of the calamities, burnings, ouerthrowes and spoiles made vpon their goods and houses, that they seemed in their harts thus scoffingly and flowtingly to say: *Our bricks and tile worke is fallen downe, but we will build it againe with squared stones: The Sycomore (or wild fig) trees are cut downe, but we wil change them into Cedars.* As though they should haue thus said: The losse and hinderance which we haue receiued, is but a trifle, and a thing of nothing: we will repaire and reedifie it

Isaie. 9. 9.

againewith little ado and small cost : yea we will new builde euerie thing in farre brauer fort than afore they were. In steede of bricke worke, we will set vs vp gorgeous houses of Marble. In steede of the *Sycamore*, which is a common and base kinde of wood, we will wainscot our roofes with Cedar, and ech thing shall be far more sumptuous and magnificent than earst it was.

Thus therfore they turning the deafe eare to all the fatherly admonitions and gentle corrections of the Lord their God, and wantonly (not without scoffing terms) despising his chastisements ; prouoked his further wrath to be extended against them, and far more greuous plagues to be woorthily inflicted vpon them.

There is also mention made of this Tree by the Prophet *Amos* : who being neither a Prophet, nor a Prophets sonne, neither brought vp in any points of learning, but a plaine herdman, and a Countrie hinde, was extraordinarily called by God to a propheticall function, and inioined to thunder out dreadful sentences against king *Ieroboam* and *Amazia* the Priest. And when *Amazia* withstood him, *Amos* first of all purgeth and excuseth himselfe, for that he was enforced to execute this charge, albeit he were neither Prophet nor Prophetically trained vp from his youth. And therefore sith this office and function was laide vpon him by God himselfe,

selfe, he protesteth that he ought and must obey him, rather than either the king or the priest. Yet did not *Amaziah* thus leaue him, but importunely vrged & perswaded him to desist from Prophecieng against the king, and to depart and flee into the land of Iudah out of the precinct and iurisdiction of Israel, and so by flight to saue his life, least otherwise he should be imprisoned, and afterward put to death.

Amos neuer a whit dismaied with all these threatens, boldly and constantly auouched his vocation, flatly protesting and directly affirming, that he neither ment to forsake his calling, nor to leaue one iot of his cōmission and embassage vnexecuted. And therefore he plainely confesseth himselfe to haue been neither Prophet nor Prophets sonne, but onely an *Amos. 7, 14*
herdman, and a gatherer of wilde Figges, or Sycamines. But the Lorde tooke me (saith he) as I followed the flocke, and saide vnto me: Go, Prophecie vnto my people Israel. Not waighing therefore either the Kings commandement, or the Priest *Amaziah* his menaces, he frankly discharged his office, and freely vttered his message, boldly and without feare denouncing destruction vnto them both.

The like vndaunted boldnes vsed also the Apostles, when as they were threateningly charged and commanded by the Pharisees, that they should not in anie wise speake or teach anie more in the name of *Iesus*. But *Pe- Act. 4, 18.*

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ter and Iohn boldly (yet modestly and without contumelious reproch) answered them, saieng : *Whether it be right in the sight of God, to obey your commandements rather than Gods, iudge ye, that know the precepts of the Law. For we cannot but speake the things which we haue seene and heard.*

The 36. Chapter.

Of the Pomegranate.



He Pomegranate Tree is named *Granata*, for the great number of graines, berries or kernels that are in the Apple or fruit thereof. And it groweth most plentifully in the Realme of Granado. The Tree is not very great nor tall : the leaues straight and narrow, like vnto Willow leaues, but smooth and greene.

Of this Tree there be two sorts ; the tame, and the wilde. The flower of the tame is called *Citinus* : and of the wilde, *Balaustium*. The which be of a scarlet or Vermilion colour. The Apple which it beareth, is round, & within full of red kernels or graines. The rinde, which is called *Sydion* or *Malicorium*, before it be drie, is thinne & tender, but being dried, it waxeth hard and in a maner wooddish.

This fruit is in taste somewhat sweetish, of an

an astringent qualitie, and good to alaiue thirst: somtime in relish like Wine, and hath a kind of sowerish taste, which is very commodious and good to coole the liuer, and by reason of his astringtion, is of great effect to stop the laske and bloodie fluxe.

Often mention is made of this Apple in the Scriptures, & therby is signified the honourable titles and ornaments of vertue, integrity, and also chaste, sweete, comely, and pure speeches. So the Bridegroom speaking to his spouse, and with sweete perswading words, alluring hir vnto him, saith thus: *I will giue thee drinke of spiced wine, and the sweete new iuice of the Pomegranate*: that is, I will recreate thee with my pleasant talke and conference: I will refresh thee with my wholesome doctrine, and cheere thee with a spirituall computation. Cant. 8, 2.

Againe, in another chapter; where the Bridegroom vtereth his tender loue & surpassing delight which he taketh in his spouse the Church, and in hir beautie, eies, lockes, teeth, lips, and cheeks, he saith, that *hir cheeks are like a peece of a Pomegranate*: which is, as though he should haue said: Euen as a Pomegranate being cut in the midst, sheweth forth his delicate and goodly scarlet coloured kernels: so likewise thy cheeks being of a most comely and gracious ruddy constitution, are amiably delightfull. Thereby is also signified, chastitie, modestie, shamefastnes, and

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and honesty, for that persons furnished with these vertues will quickly blush. And a little after in the same Chapter, *The fruites that are planted in thee, are like a very paradise of Pomegranates, with sweete fruits* and other fragrant herbes, which growing neere hand, make all the rest the sweeter and more odoriferous. By all which, he signifieth all maner of pleasant, delightfull, and comfortable thinges, seruing to refresh the minde and spirites of man.

Cant. 6, 10.
and 7, 12.

And whereas in this Song or Canticle the Bridegroom and his Spouse, do continually and euery moment almost testifie their mutuall affection, and with pleasant conference delight themselues, qualifying and driuing away the languishing passions that vsually be found in loue: the one therefore oftentimes inuiteth the other to come for recreation into the gardens, *to see whether the vines budded and whether the Pomegranates flourished.* For the one cannot abide to be separated from the company of the other; but desire to keepe continuall company together, and the one still to enioy the others familiar conference.

Exo. 28, 33.
and 39, 24.

And bicause Pomegranates be delectable to the eie, yeelding a pleasant taste & toothsome relish, therefore doth God commaund (for a further beautie to the Temple) Pomegranates and Bels to be made, to the end, that the blockish & dull Iewes beholding the same

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same (which yeeld such abundance of goodly redde and sappie kernels, being enclosed within a hard skin or rind) should retaine in their memories the harde barke of the Law, vnder which they liued: and that afterwards there shoulde ensue through the bright shining light of the Gospell, the most sweete, pleasant, and comfortable iuice of the Euangelicall doctrine.

1. King. 7,
18. 20.
2. Kings. 25,
17.
2. Chr. 3, 16.
Iere. 52, 22.
Hag. 2, 20.
Joel. 1, 12.
Eccle. 45, 9.

The 37. Chapter.

*Of the Citron, Orenge and Lymon trees,
and of their fruits.*



He olde people of the Iewes were not without the vse of Orenes, Citrones and Lymons, as well for delight and pleasure, as for condiment and sauce. They be of colour yellow, tawnic, saffronlike or palish, and for the most part, rounde, and sometime longwise, fashioned like to an egge; specially Citrons, and Lymons, which yeelde forth a gallant smell, & doe singularly recreate and comfort the hart.

Of the pils or rindes of these fruits, being cut into small and thinne peeces, or slices, and condited in honie, or preserued in sugar, there is ordinarily made certaine delicate iunkets and dainty banquetting dishes, called Sucker,

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Sucket, not onely toothsome and pleasant in taste, but comfortable and restorative also to the hart. For which purpose also some do vse to preferue in hony the flowers of this tree, before they be full blowen: which be very soueraigne and cordiall to restore the spirites being weakned, to comfort the hart, stomacke, and inward faculties, and to be giuen to such as be wasted, or fallen into consumptions.

And albeit the trees that beare Cytrones, Orenge and Lymons, be seuerall & distinct one from another: yet were they all three by the ancient writers, contained and comprehended vnder this one name of the Citron tree.

Exod. 25, 5.
10. 23. 28.
& 35. 7. 24.
and 37, 1.
and 38, 1.

There is another tree, not the same with this, but much differing from it, & is called also *Citrus*, which beareth not any such braue yellow fruit as this doth. And it is not much vnlike to the wilde Cypresse or Cedar tree; insomuch that many hold opinion, that it is the very same tree, which is called in the Bible *Shittim wood*: whereof God commanded the bars, beames, tables, and offering altars of the Tabernacle to be made. For the wood heereof is precious, and will not rot and putrifie; neither will any woormes breede therein.

And being plained and smoothed, it hath a most excellent graine, ful of braue running veines all along, much like as we see in our
common

common Motley cloth, or in braunched Chamlet, Durance, Mockadoe, or Damaske.

There are vsed to be made of this Wood in some places, faire and costly folding Tables; of Ioiners worke, which for the naturall varietie of the pleasant strakes, and amiable colour, and also of the eeuennesse and slicke smoothnesse, be to the eie of the beholder, right gallant and delectable.

Wherefore I iudge that God would haue such things as serued for the building of the Arke of the Couenant, and vse of the Priests in the Temple, among the Iewes, to bee wrought and made of Cedar and Citron wood.

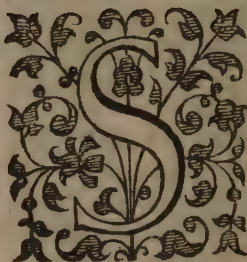
Exod. 35, 7.
24. & 37, 1.
and 38, 1.

For, the Iewes being drawn and allured (like children) with the outwarde glittering shew of externall things: it pleased the Lord, for the better bringing of them forward in the race of Religion, and true worship; and also the better to keepe them in dutifull awe and obedience, to appoint all things in their Rites, Sacrifices and Ceremonies, gorgeous, sumptuous, magnificent, curious and maiesticall.



The

The 38. Chapter.

Of Saffron.

Saffron hath a rounde roote like to an Onion; & leaues or blades long and narrowe like grasse, or smal Rushes, growing vpwarde, of a watchet or pale blewe color; from out of the middle whereof, there hangeth downe the Saffron blades or threds of a red colour, and fragrant smell, and of so strong a sent, that with his soporous qualitie, it much affecteth and preiudiceth the braine.

But it is so cōfortable for the hart, that if it be tied to the ring finger of the left hand, it presently pearceth and sendeth his vertue to the hart. The agreement and sympathie betweene it and the hart is so great, that being either taken inwardly, or applied outwardly, it forthward worketh by the Arteries, and ceaseth not till it get accessse vnto it. Whereby it both procureth beautie to the bodie, and causeth a fresh colour in the face, so that it be moderately and measurably vfed: for immoderate vse thereof will cause a man to laugh excessiuely, and (as learned Physi-

Physicians affirm) doth so ouerloy him, that it putteth him in danger of his life, if but the waight of three drachmes thereof at once be taken. *Diosco. lib. 1.*

The vertue therefore of Saffron being so soueraigne and comfortable to the hart of man, it is not without good reason, that the same is so often mentioned among other odoriferous and sweete herbs, in the Garden and Orchards of the Spouse, in the Canticles: so that for the greater fragrancie, there are bounde vp together (as it were into one Nosegay) *Camphire, Spikenard, Saffron, Calamus, Cynamom, with al the soote trees and herbes in Lebanon, of Incense, Myrrhe, Aloe, and sweete spices.* By the which is both signified the beautie, honor, comelineffe and ornament of all the Vertues, and also the Praiers of the Church, and of the godly, which be as the Prophet *Psal. 40, 6.* *David saith, as the incense and sacrifice of a sweet* *Eccl. 45, 2.* *smell.*

Moreouer, as liquors, linnen, woollen, or other wares whatsoeuer, be of colour light, or deepe, yellow, browne, watchet, or red, according to the nature of the stuffe, and mind of the Dier, so hath the same his name giuen vnto it from Saffron. Physicians also in iudging of Vrines, and marking such as be Saffron coloured or reddish, doe note the same for a token of a burning Ague, and hote distempered liuer. So is there a notable vnguent made of the dregs of the oile of Saffron,

O fron,

fron, called *Grocomagma*, of great effect and vse in Physicke.

But as touching Garments of Saffron, scarlet, and purple colours, there is often mention found in the sacred Bible, as there is also in other Writers, in whose Bookes we reade of Emperors Scarlet robes, and of the Purple and croceous or Saffron coloured garments of other high personages.

Lam. 4. 5. So doth the Prophet *Jeremiah* in his Lamentations bewaile the miserable estate of *Ierusalem*, being ruinated and brought to nothing, dispoiled of all hir honorable ornaments, and ech way pitifully deformed and ransacked. *They (saith he) that were woont to fare delicately, doo perish and sterue in the streetes. They that afore were clad in cloth of Raines, Scarlet and Purple, make now much of doong.*

The 39. Chapter.

Of the Myrtle tree, which retaineth the same name, and is so called in all countries : and of the wilde Myrtle.



HE Myrtle is a small Tree, alwaies greene, dedicated by the Poets to *Venus*, and consecrated to Wedlock, wherein is required chastitie and concord. It beareth leaues much like

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to the Oliue or Priuet, but that they be narrower, & in colour of a dark or deepe green : the berries be blacke & like to the berries of Iuniper, of a winish taste, out of the which (as also out of the leaues thereof which be soft) there is drawn an excellent princelie Oile, wherewith *Esther* annointed hir selfe, when she was married vnto king *Abasuerus*. *Oleum Myrrinum. Esth. 2, 12.*

There is also made of the berries of this Tree an excellent kinde of Wine, called *Vinum Myrtiles*, which is indued with an astringent qualitie or binding vertue; and singularly comforteth and strengtheneth the stomacke being weake. The same is also good to wash such members as haue beene bursten or out of ioint, and them that be bruised with any great fall.

With the boughes of this tree, the Scripture recordeth how the Hebrewes were accustomed to trim vp their houses, and to garnish the vtter parts of their dores at their solemne feastes of Tabernacles and others, which they celebrated and kept for ioy of the restauration of the Temple, after their carrieng into exile by the Persians. *Leu. 23, 40. 1. Esdr. 4, 47 1. Macc. 10, vers. 21. 2. Mac. 10, 7 Iohn. 7, 2. Nehe. 8, 15.*

So did *Nehemiah* the restorer of the Citie, of the Temple, & of the Lawe, command the people, after their returne home to *Ierusalem* out of captiuitie and banishment, that they should (euerie one of them) go forth into the mountains and woods, & thence bring (as in an high & festiuall solemnity) Oliue braches,

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Pyne branches, Myrtle branches, Palme branches, and branches of thicke trees to make boothes, for the further furniture of that merrie day of common ioy. Which custome also other Regions and countries doe yet obserue, when as either any royall solemnitie for the coronation or receiuing of the prince, or for some victorie against the enimie, or deliuey from some long and dangerous siege, or some other token of ioy and gladnes, is offered to be solemnized and testified. Thus did the Troians (as *Urgil* writeth) when they thought their Citie shoulde haue beene deliuered from the long siege, and the Greekes expulsed out of their country.

Aeneid.2.

*We wretched soules in forlorne plight
To see this dismall day,
To strew the Churches all along
With boughes and flowers assay.*

But *Isaiah* the Prophet (who sheweth himselfe most skilfull in the nature and qualitie of Plants and herbes, and who most often with the same vseth to garnish and illustrate his propheticall writings) pronounceth them happy and blessed that put their trust in the Lorde, and onely depende vpon his diuine goodnes and prouidence; in so much that no harme shall touch them, but that rather all such things as seemed any way to threaten their harme, shall (the case being altered) worke to their profite and benefite: which

he

he bringeth in and sheweth, where he saith, that in *steede of low thornes there shall growe high firre trees, and in steede of nettles and weeds, which are stinging and noisome, there shall growe Myrtle trees,* which are goodly, beautifull and sweete smelling shrubs. Whereby he noteth that in lieu of greeuous and hurtfull things, there should be those that are holesome, fruitefull and amiable: that is, for vices there should be vertues; for bondage liberty; for banishment, restitution and returne vnto our heauenly Countrey.

Isai. 55, 13.

Againe, where the Lord sheweth his merciful kindnes to the afflicted, comfortlesse, and distressed Israelites, promising that he will helpe, releue and succor them in their extreme and intollerable misery. *I will (saith he) open the riuers in the tops of the hills: I wil turne the wildernes to waters, and the dry hungry ground to fruitfull soile. I will plant in the waste ground the Cedar tree, Pyne tree, and Myrtle; the Firre tree, the Olyue, the Elme, and the Boxe.* Whereby he sheweth, that he will alter the course of nature, and beyond all hope or expectation of man, will helpe his people in their distresse; so that in a desart and fruitelesse countrey, there shall grow goodly, faire, and beautifull trees; that is to say, the barren & dry mindes of men should bring forth the most flourishing buds of renowned vertues.

Isai. 41, 19.

A little after, he prosecuting the same argument, promiseth to his people consolati-

on and tranquillity of conscience, and that he would eftsoones gather together his dispersed Church; and that the same shoulde be restored againe after a while, to hir former hue and ancient beautie: the which his gracious promise he confirmeth in these figurative tearmes: *The glory of Lebanon shall come unto thee, the Fir tree, the Elme and the Boxe tree together, to beautifie the place of my Sanctuarie.* Whereby his meaning is, that his Church should be builded not onely with the excellent trees of Lebanon, but also that what else soeuer in the world, was magnificent, heroi- cal and renowned, should be brought to the building and garnishing of the same. And that not onely the poore, simple, and seely people, (whom the worlde least esteemeth) shoulde be called thither: but also Kings, Princes, Dukes, Lords and Nobles should be incorporated into this fellowship, and endenized into this faithfull company.

But, for that there is mention also made of Myrtle trees by the Prophet *Zacharie*, in a vision appeering to him, I will deliuer my iudgement breiefely, and what I think of the same; for fully and thoroughly to discusse it, requireth further diligence, and exceedeth the reach of my simple vnderstanding.

Woods and Groues are often denominated of such herbes and trees as most plentifully growe therein, as namely of *Arunda*, a reede, is the place where it groweth, termed *Arundi-*

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Arundinetum, which is vsed for the reedes or stubble it selfe : whereupon in the Booke of Wisedome it is saide, *The iust shall shine and run through, as sparkes among stubble*: that is, the brightnes and shining of the Saints shal burn vp the vngodly, euen as stubble or dry reedes with the flaming force of vehement fire. And so is the place where store of Date trees grow, called *Palmetum*; and where any Myrtle trees be, *Myrtelum*. In this greene plot was the vision exhibited to *Zacharie*, the which he reporteth and maketh knowne to the people, that his prophecie being conioyned and accompanied with a vision, shoulde be had in the greater account and estimation among them, pearce the deeper into their dull vnderstandings, and the sooner stir vp and awaken their drowisie, slouthfull and carelesse mindes. *I saw* (saith he) *by night*, *Zach. i. 8.* *and behold a man riding upon a red horse; and he stoode among the Myrtle trees that were in a bottom, and behind him were there red horses speckled & white: & I said, O my Lord, what are these? And the Angell that talked with me which was he that stoode among the Myrtle trees, (by whom, as I thinke, Christ is ment, whose desire is to see his Church being emblemished with sins, to be repolished and amended) answered me and said; these are they whom the Lord hath sent to go through the world.* By which wordes he sheweth, that in the darke and blinde valley of this worlde, wherein the euill are mingled

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with the good, the Lord god by his wonderful providence hath a special care of all things, turning all to the best, for the behoofe of his children, directing, comforting and guiding by his holy spirit, the Church, by his Christ, by the Apostles and other faithful ministers, that carefully execute their offices and functions, according to the dispensation of such gifts as they have received. Vpon whom the charge specially lieth, by wholesome exhortation (as *Paule* warneth *Timothie*) to exhort the people (yea and sometimes by threats to stir them) to amendement of life, and to returne and be reconciled to God, from whom they have departed. Which thing if they will do, his plagues and punishments shall cease, and their afflictions shall have an end.

1.Tim. 6, 2.

The Prophet therefore, declaring this his vision vnto the people, prouoketh them to repentance, whereby God would be appeased and agreed with them, and woulde withdraw his censures and chastisements, and that they should be as highly in his fauour as euer they were. And thus much of this amiable and sweete shrub, Myrtle.

Wild Myr-
tle.

Like vnto this, is there also another sort of Myrte or Myrtle which is wilde, whose berries the Mauiſſes, Throſſels, Owſels & Thrushes, delight much to eate, inſomuch that the flesh of these birdes doth yeeld a sweete (and as it were a spiced) relish, like to the taste of the berries.

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Like also and of kin to this wilde Myrtle, is another kinde of shrub or low plant, called *Pseudomyrtus*, of a pleasant smell and somewhat strong withall, whose leaues and wood being dried, are vsed to be laide in wardrobs and presses to perfume clothes and keepe them from Moths.

Pseudomyrtus, called also *Khush*, or *Sumach*.

Among these wilde Myrtles is reckoned also the Huluer, whose leaues (indeede) be like the Myrtle, sauing that they be broader & so prickly pointed, that if a man take not heed in the handling of it, he may quickly pricke his hande : the berries growe on the leaues without any stalke, of the bignes of a pease, and lesse than Myrtle berries; of a red corally colour, and the roote thereof is saide to be good to prouoke Vrine, and to driue out grauell.

The 40. Chapter.

Of the Pine tree, and of the Pine Apple.



THE Pine is an high, straight and great tree, with thin, rounde, and sharpe pointed leaues. The fruit or Nut being well enough knowen needeth no long description : the kernell with

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Lib. 2. Sa-
turnal. ca. 2.

with all nations is reputed aswell nourishable as medicinale: the fruit is called a Pine Apple, whereas it is indeede, a Nut, but withall so harde, that being hurled at a man, and hitting him, it ouerthroweth & felleth him. Whereuppon there is in *Macrobius* a pretie wittie iest, ascribed vnto *Casellius* the lawier, which grew vpon this occasion. One *Vatinus* a Romane that had founded and set out certaine Fence games and sword plaies, being pelted with stones by the people, made this sute to the maisters of the reuels, and so far preuailed with them, that at his request they set downe an order, and caused the same by the publike crier to be proclaimed; that no man should be so bolde to throw any thing into the lists or plaieng place, vnlesse it were an Apple. It fortunied that this *Casellius* being sought vnto by a certaine fellow, for his counsell and aduise in this matter, whether this fruit of the Pine were a nut or an Apple, merrily and wittily thus answered him, saying: *if thou wilt hurle it at Vatinus head, it is an Apple.* So deadly did the people hate such a pernicious Citizen, that they desired rather to haue him rid out of the way than to haue him liue any longer, to the infection & ill example of the Countrey and Common wealth.

But the Prophets (as afore hath beene shewed) doe often vse in their prophesies to insert this Pine tree, and other memorable plants

plants and herbs. Among others, the Prophet *Isaiah* in displaieng the detestable abomination of the Heathen in forging vnto themselues Idols and Images, beautifieth and garnisheth his oration with a learned and artificiall recital of sundrie Trees: shewing the great care and diligence, which the Smithes, Carpenters and other Artificers take to make and fashion these blockish toies, and ridiculous bables, which neither serue to any vse, neither can any way helpe, *Isaie. 44, 12.* defend, protect, or saue them that bow ther-vnto.

Yea he so precisely setteth downe the Smithes senselesse follie, that he omitteth not so much as the fyle, hammer and fire, wherewith they toile till they be euen wearie and thirstie, about the fashioning thereof. And for the Carpenters trade, he reckoneth vp in a beadroll, his line, his red thred, his rule, his axe, his sawe, his compasse, and such other tooles, as serue for the polishing and plaining of wood: insomuch that with some of them he heweth down Cedars, Pine trees, Okes and Firres : with the chips thereof, he maketh a fire, warmeth himselfe, baketh bread, and seetheth his meate : with the rest, he fashioneth and maketh a god, before whom he kneeleth, worshipping it, praieng vnto it, and saieng : *Deliver me, for thou art my God.*

This and much more doth the Prophet
Isaiah

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Isaiah at large, and with sundrie repetitions set downe in that Chapter, to the ende men should remember, of whom & from whence they ought to seeke all helpe, aide, assistance, succour and saluation: before whom onelie they are to bow their knees, and to whome they ought to lift vp their hands, eies and harts, namely, vnto almightie God, to whom onely all honour and glorie is due; and who through his deere sonne Iesus Christ our Redeemer and Sauour, abundantly strengtheneth vs with his holie Spirite, that none euill or aduersitie can either daunt or overcome vs.

The 41. Chapter.

Of *Boxe*.

Meruell it is to consider, how farre manie that would faine seeme to haue knowledge in Plants and Herbes, are deceiued and ouerseen in their termes and appellatiōs touching the same. So some there be, that take the herbe *Anethum* (which signifieth Dill) and is vsed by Christ in his sharpe Sermon against the *Mat. 23, 23.* auaritious Pharisees, to be Anise. Whereas Anise is a distinct herbe by it selfe, and bringeth

geth foorth a seede that is excellent good to dissolue windinesse. So also doe we vse the leaues of. Dil in condiments, broths and decoctions, but not the seed. Whereas the seed of Anise and Fenell is by prooffe and practise found to be wholesome, effectuous, and to giue a pleasant taste, as well to Beere and Ale, as vnto bread, iunkets, roasted or boiled fruits, &c.

So also the Fir tree called *Abies*, is not (as some ignorantly and erroneously haue affirmed) the white Popler, but a Tree which the Prophets for the better and plainer instruction of the people, vse in their prophecies, whensoever they either beate downe pride and arrogancie, or raise vp and comfort the weake and comfortlesse.

The Firre tree is euer greene, and hath leaues growing all alongst the stemme like vnto a combe, and directly standing opposite one against another; the flower which it beareth, is of a Saffron colour, and very pleasant and delectable to the eie.

As the Larch or *Larix* tree is like to the Pine, so is the Pitch tree like vnto this: of the timber whereof, they make Masts and Saile-yards for ships,

But to come againe to the Boxe tree. They that take the Boxe to be all one with the Palme, tree are greatly deceiued, sith the one altogether and in ech respect differeth from the other, sauing that they both be euer
greene,

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greene, and neuer shed their leaues. This error grew (as I thinke) at the first, for that the common people in some Countries vse to decke their Churches with the boughes and branches thereof, on the Sunday next afore Easter, commonly called Palmesunday: for at that time of the yeere all other trees for the most part are not blowen or bloomed.

Heereabouts wheresoeuer the Boxe tree groweth, we see it to beare a holowish and somewhat round leafe, smooth & still greene, with a tender flower, and hauing a strong sent and fulsome smell, which neither men nor beastes take delight to smell vnto, but loath & turne from it: his wood is hard, ponderous and waightie, insomuch that being put into the water, it sinketh to the bottom: his colour pale, inclining to some yellowe, whereupon we vse to call such persons as be tawnie coloured and weasell faced, by the name of Boxie cōplexioned. Some there be that beare men in hand, that the powder and shauings of this tree is medicinable & good to cure the french pockes, and that it matcheth in goodnes Eben or *Guaiacum*, and the wood called *Lignum Indicum*: whose opinion (as false and erroneous) I vtterly mislike. For *Lignum Indicum*, hath a sweete and pleasant smell, an oylie or gummy iuice, and a reasonable good taste: whereas Boxe is naturally dry, iuicelesse, fulsomely and loathsomely smelling, vnpleasant in taste, indued with a
venemous

venemous qualitie, which he that is disposed to taste it, shall finde true.

Of this wood there are woont to be made by Turners, combes, writing and plaieng tables, handles for tooles and instrumentes, pipes, boxes, tops, bowles and such like, for which purpose it is fitter, than to be ministred any way in medicine.

I once knew a foolish cockbrained Priest, which ministred to a certaine yoong man the ashes of Boxe, being (forsooth) hallowed on Palmesunday, according to the superstitious order & doctrine of the Romish church, which ashes he mingled with their vnholie holie water, vsing to the same a kinde of fantastickall, or rather fanaticall, doltish and ridiculous Exorcisme. Which woorthy worshipfull medicine (as he perswaded the standers by) had vertue to driue away any Ague, & to kill the worms. Well, it so fel out, that the Ague (indeed) was driue away; but God knoweth, with the death of the poore yoong man. And no maruell. For, the leaues of Boxe be deleterious, poisonous, deadlie, and to the bodie of man very noisome, dangerous and pestilent: as the strong and lothsome smell, and the fulsome bitter taste therof, doth euidently bewray and discover.

And nowe to continue my former argument; namely, to shew some Similitudes taken from hence by the Prophets, which they aptly and fitly haue inserted into their Sermons

mons and sentences. First, seeing this wood is of such an horny or iron like hardnes, that whatsoeuer is engrauen into it, will not easily be blotted out and taken away, the Lorde commanded *Isaiah* to amplifie and exaggerate the heinousnes of the Iewes sinnes, who trusted to the aide and protection of the Egyptians: and to notifie vnto them all, how beastly and shamefully they had forsaken and departed from their good and gracious God, and sought helpe else where than of him. And by the way he giueth vnto him this straite charge, that he shoulde so surely describe and write out their offences, and so firmly set downe the same in noting tables and lasting monuments, that they might neuer be forgotten.

Isai. 30, 8.

For as one greatly prouoked and thoroughly angered for their abhominable trecherie and shamefull reuolt, he saith thus: *Now therefore go thy way, and write this prophecy before them upon Boxe, or in a hard and Boxie table, that it may finally remaine, & be kept still for euer.* As though he shoulde say, looke that thou so diligentlie from point to point set downe this their heinous offence, that it may neuer be scraped out or forgotten, by proceffe of any time or length of any yeeres: but that it may remaine as an euerlasting memoriall of their wickednes, and alwaies be set before their eies for a signe of infidelitie to them, and a warning or example to others, least they also

to run into the same mischeefe and impiety.

Jeremiah also vseth the like metaphor, and proclaimeth aloud, saieng: *that the sinne of Iudah is written with a pen of iron, and with the point of a Diamond, and grauen vpon the table of their hart, and vpon the hornes of their altars, at the which they daily stande, and on which both they and their children do sacrifice.* He nameth an iron pen, and the point of a Diamond, for that nothing is harder, and therefore he requirerh their sin to be written with such tooles, bicause they shoulde not lightly fade away, but continue for euer. And the hornes of the altars be specified, as the first entry of the temple, that whensoever they did any sacrifice, they might haue in fresh memory before their eies, the lewdnes of their fact and disobedience.

So saith *Dauid*: *My sinne is euer before mee*: *Psal. 51. 3.* that is, presenteth it selfe continually to mine eies, and lieth as a burden vppon my conscience, so that I haue no way to disburden my selfe of these inward garboiles and torments of minde, but onely by the meere mercy of my gracious God, to be extended and shewed vnto me a most vile (yet hartily sorowfull and truly repentant) sinner.

Iob also being greeuously plunged in miseries, and (as it were) ouerwhelmed with the waues and surges of calamitie, yet hoping in the ende to be deliuered, breaketh out into tearms of vehemencie, and taking a Simi-

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tude from the like things as afore, wisheth that his words might remaine for euer, and be knowne to all ages. For that he was vndoubtedly perswaded, that in the ende God would remember his misery, and make an
 Job. 19, 23. *ende of his affliction. Oh (saith he) that my words were now written! oh that they were written euen in a Booke! and grauen with an iron penne in leade, or in stone to continue for euer! That they might alwaies remaine, and be still seene, read and thought vpon of all men. For I am sure that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skin, and shall see God in my flesh: whom I my selfe shall see, and my eies shall beholde, and none other for me; this my hope is laide up in my bosome.*

By which wordes beside the proouing of the true resurrection of the body, (which as it is already fulfilled in Christ our head, so also shall it be in vs his members) he testifieth in the hearing of his friendes (which were vnto him more greefe than comfort) and so woulde he all others to know, that he shoulde one day be rid out of all those his troubles and aduersities.

For, albeit God had laide great affliction and trouble vppon him, and had almost brought him to nothing: yet rested he fullie assured and vndoubtedly perswaded, that the same God, in his good time would take away the same againe from him, and rayse him

him vp out of that filthy and loathsome dunghill wherein he was bemoyled, vnto his old estate and former dignitie: so that of an heauy and mournfull beginning, should ensue a ioyfull and merry ende, with fruitesfull supply of children, and plentifull encrease of worldly wealth. Which thing prooueth the Booke of *Iob* not to be a denised historie, but a true matter, and such as ought not in any sort to be discredited: so that in the same, as by a true history, done and suffred according to the tenor of the text and letter, we haue set downe vnto vs, a paterne of patience and sufferance of all aduersities, as both the Apostle *Iames* witnesseth, and before him the prophet *Ezechiell*. Iob. 42, 12. Iam. 5, 11. Ezecc. 14, 14

The 42. Chapter.

Of the Nut.



Hen as the Spouse (vnder which name is signified the Church, and the soul of euery godly christian, being engrafted and married vnto Christ) sought all manner of delightfull smells, and pleasant odours issuing from the best and fairest fruits, therby to recreate and

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Cant. 6, 10.

please hir Bridegroom, *She went down into the garden of Nuts, to looke about, and see the fruites of the valley, and to looke if the vine budded, or if the pomegranates flourished.* Vnder which metaphor is shadowed and ment the whole troupe of vertues.

But it is not the hasell or filberd Nut, that is heere ment, but the Walnut, which is an high and great tree, ful of many armes, branches and boughs, hauing leaues large, broad and long, and of a strong sent or smell; the fruit is fenced and couered on the vttermost part with a green huske or tender shel, vnder which there is another hard shell of a wooddish substance, containing within it the kernell, quartered and deuided as it were into foure parts, with a soft tender pill, filme or skin growing betweene them.

This Nut is tearmed *Basilica*, that is royal, for that it was translated and brought by kings out of *Persia* into *Europe*: but commonly it is called *Iuglans*, as though a man should say *Iouis glans*, for that *Iupiter* is saide to be the first that shewed the vse therof vnto men.

They are better to be eaten and with lesse danger to health, when they be new, greene and moist, than when they be dry and parched. For being long kept, they grow hore and vinewed, cause headach, and are hurtfull both to the stomacke, and to them that are trobled with the cough & shortnes of breth. With

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With the greene shel of this Nut, there is vsed to be made a speciall medicine against al tumors and vlcers, arising in the mouth and throte, and the almonds or kernels vnder the toong. They vse also to condite and preserue these nuts when they be greene, and afore the shels waxe hard, in honie and sugar: by which way they may a long while bee kept: and the same so vsed, be not onely pleasant, but very good also to strengthen the stomacke; and are vsed to be serued in at the end of meales, for a iunker or banketting dish, as Sucket, and other daintie concoits likewise are.

There is also to be distilled out of these Nuts while they be greene and tender shelled, an excellent Water of great effect and soueraigne vertue against the plague, vlcers of the iawes and palate, wheales, scabs, spots, pimples and freckles. For the which purpose the Water that droppeth out of the new pruned sprae of the Vine in the Spring tide, is of like effect and efficacie: whereof I doe not remember, that any of the Ancients haue made any mention at all.

But forasmuch as the Walnut is outwardly hard rinded, and wooden shelled, containing inwardly a pleasant and sauourie kernell; the life of a Christian man or woman, and the state also of the Church may right fitly be thereunto resembled.

For, in this world we see faire with fowle;

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hard with soft; rough with smooth; bitter with mild; sweete with sower; mirth with sorrow; and comfort with chastisement, interchangeably mingled and interlarded.

It is painfull now and then, and hard to breake or cracke this Nut; insomuch that many times the teeth thereby be much endangered. Whereunto alludeth that saieing
In Gurgul. *of Plantus: He that desireth the kernell, must not refuse to cracke the Nut.* Thereby signifieng, that whosoever woulde gladly enioy the sweete, must partake and taste of the sower: and that whosoever desireth to attain commoditie, or releasement of troubles, must not thinke scorne to take paines, and endure trauell.

The 43. Chapter.

*Of Apples and fruits in
 generall.*



He differences and kindes of Apples and Fruites be innumerable; insomuch that the age wherein we now liue farre surpasseth the times afore. For the generall delight that men take in graffing and planting, increaseth daily the number of sorts and kinds.

Among the which, there be some that as they waxe soone ripe, but so againe waxe they

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they soone rotten, as all Spring and Sommer Hastings.
fruits doe.

But the Winter and Autumne fruit will Winter fruit.
last long, and continue sound till farre in the
Winter, yea till the next Spring or longer.

Of these some be sweet, some sower, some
sharpe, some winish, some watrish, and some
of a mixt or diuers relish: with the which for
their gallant forme, colour, quantitie, pro-
portion and taste (as also with peares, which
be likewise of sundrie sorts) mans eie, palate
and nose be woonderfully delighted: inso-
much that he is thereupon brought into the
memorie and admiration of Gods bounti-
full liberalitie; who hath so largely, and with
such varietie heaped his blessings and bene-
fits vpon vs.

And although all the differences heereof
(by reason of the sundrie sorts of them) are
vnpossible to be reckoned vp, neither skil-
leth it greatly for this our purpose, to stande
vpon any such precise recitall thereof: yet
may this by the way be noted, that those
fruits which be reckoned among Apples, be
of round proportion and making, whereas
Peares, for the most part, be longwise, and
turbinated; that is to say, narrow and sharpe
at the one end, and broade (like a top) at the
other.

Omitting therfore Quinces, Medlars, Ci-
trons, Oreniges, Peaches, Wardens, Pome-
granates, Abrecocks, and such like, let it suf-

fice to admonish thus much by the way, that God hath graciously and frankly bestowed these delicate fruits vpon man, partly for his nourishment, and partly for preservation of his health. And that the same God, doth sometime for mans ingratitude, take away againe these his gifts from him.

In the Prophet *Amos* there is alledged a notable and elegant Metaphore, taken from Sommer fruite that are rathe ripe, which for their prematuritie and soone ripenes; are greatly desired of many; howbeit, they will not long last, but quickly rot and
Amos.8. 1. putrifie, The Lord (saith he) shewed me a basket of Sommer fruite, and said, What seest thou, Amos? and I saide, a basket of sommer fruit. Then said the Lorde vnto me: The ende is come vpon my people.

By this metaphor of rath ripe fruit or sommer apples, which will not long continue without rotting, he sheweth that destruction is neere at hand, and euen ready to fall vpon the heads of the people, and that their corruption and spoile standeth euen at the doores, readie to consume them, as rottennes doth ripe sommer apples: which being any whit long kept doe putrifie, as plums, damsons, cherries, peaches, cornels, &c. that will not last till winter.

So that the sense and meaning of this his Similitude is, that their iniquitie is ripe, and that for the same they are foorthwith to be consumed, spoyled, and destroyed.

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The like saieng is there in the Reuelation, where vtter destruction is threatned and denounced to the whoore of *Babylon*, and that all hir delites, wanton deuises, honour and magnificence shall be taken away from hir.

The apples (saith he) that thy soule lusted after, are departed from thee; and all things which were fat and excellent are departed from thee, and thou shalt finde them no more. Signifieng therby that all those daintie conceits, stately pomps, and sumptuous banketting dishes, wherewith at full she vsed to solace hir selfe (among the which were dainty and delicate fruits, as Apples, Plums, Peaches, and such other like) should be quite taken away from hir. Reuc. 18, 14

The 44. Chapter.

Of the Oke, and other trees that beare mast.



Anie and sundrie bee the sorts of plants and trees, whereof the holie Scripture maketh mention: the which, exactly to reckon vp, were an infinit worke. The indifferent and gentle Reader therefore shall take it well in woorth, although I haue not precisely set downe ech particular.

Now,

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Now, forsomuch as the holy Prophetes for the beautifieng and garnishing of their Sermons, haue inserted into their writings sundry plants and trees, not onely of such as growe and are planted in gardens, but of others also that be wilde, which for the more part are higher and taller than those that grow in the gardens, I wil (by the way) touch and set downe some of them.

Men well enough know the Beech, Elme, Oke, Quickbeame, Maple, Corke, (whose rinde or barkē is vsed in sandals, slippers, and shooes for warmth and drineffe) and other mast trees, which in the old time (before the inuention of tillage and the vse of corne) ministred competent foode and nourishment. Whereupon afterward grew a prouerbe; *It is a meere folly, when we haue Corne, still to eate Acorns.*

By these trees, the prophets doe signifie stout, hautie, mightie, loftie and proud persons, which do oppresse and ouercrowe the poore and needy: and yet (notwithstanding all their stately and big lookes) the Lord can and will quickly confound, and with a trice bring them downe. For; *He toucheth the mountaines, and they smoke. Yea, The Lord breaketh the high Cedars, and bringeth them to nothing.*

So also the Lorde by his Prophet *Amos* *Amos. 2, 9.* saith: *I haue destroyed the Amorite before thee, whose height was like the height of the Cedars, and whose strength was as the Okes. Wherby he meane-*
neth

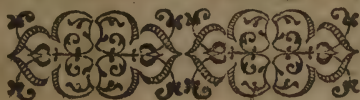
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neth and signifieth, pride, loftines, arrogancie and contempt of God.

Likewise the prophet *Zacharie* daunteth the stately lookes and proud minds of the lofty, prouoking them in respect of their forlorne estate, to howling, weeping, and lamentation; *Howle yee, O Okes of Basan* (saith he) *for the mightie strong wood is cut downe*: that is, al their strength, power and might wherein they trusted, is taken from them: the which their loftie saile, and big bragging might, he there very aptly resembleth and compareth vnto Okes.

For as the Oke is a very harde tree, inso-much that some of them can vnneth be cleft asunder with wedges, nor cut with axe or sawe, euen so they being aduanced to great honors, and dignities, shrowded with multitudes of clientes attending vpon them, and wallowing in wealth at their owne desire, seemed to bee placed in such safetie, that they shoulde neuer miscarrie, but continue in their iollitie, as surely and as strongly as Okes. But against the power and might of God, nothing is able to stande.



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The 45. Chapter.

*Of the Rose, and of Metaphores
taken from it.*



He Rose among all Nations and in al countries, is accounted a most gallant, beautifull, and sweete smelling flower, comfortable both for the braine and also the hart. Being inwardly receiued it easeth the paines & greefes of such members as be affected, and comforteth also, by reason of the astringent qualitie which is in it.

The iuice, decoction or infusion thereof is reckoned among the kindes of gentle and soft medicines : for it mildly looſeth and openeth the bellie, purgeth downward yellow Choler, openeth the obstructions of the liuer, strengthening and cleansing the same. For which purpose serueth that noble Electuarie or solutiue Sirupe thereof, called *Rhodopharmacum*, which without any danger maketh the bellie soluble, and purgeth all such cholerike excrements, as ingender the Tertian Ague.

There be of this amiable flower sundrie sorts. The most common and best knowen be the white Roses : next, the Red, and the Purple Roses, which be as it were of a mixt colour

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colour betweene white and red. Then the Milesian Rose, yeelding a most soote smell, and gallant deepe red colour. There be also Roses of Prouince, Carnations, Rose campons, Muske Roses, Damaske Roses, and Caneel Roses, which yeeld foorth an excellent smell, the small white leaued Rose called Eglantine, Hep or Brierbush, whose leaues be small and sweete smelling, which is a proper tie that the prickly leaues haue, otherwise than the common Roses, whose leaues yeeld not foorth any such sweete smell.

Now, for that nothing sooner fadeth away and withereth than doth the Rose, therefore is the fraile, brittle, transitorie, and momentanie life of man, with all the gay glorie, pompe, pride & magnificence therof, which quickly passeth away, very aptly thereunto resembled.

And the Scripture noteth some, that nicely dandle themselues, and wantonly take their delite in sweete and fragrant odours. As where they daintily and lasciuiously conferre together, alledging that when they bee gone out of this world, all is gone, and that nothing of a man remaineth after death. *Go so (say they) our life is short and tedious, passing away as a shadow, and after our end there is no returning: Come on therefore, let vs enioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth. Let vs fil our selues with costlie wine and ointments, and let not the flower of youth* Wisd. 2, 1.

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youth passe by vs. That is, let vs not suffer the pleasantest time of our age, which is our youth, to passe away in carking and caring, but let vs liue all vpon the hoigh, and bee merrie. *Let vs crowne our selues with Rose buds before they be withered.* Let there be no faire meadow, but our lust go through it: let vs leane some tokens in euerie place of our wantonnesse, let euerie one of vs be partakers of our voluptuousnes: for this is our portion, and this is our lot. These things (saith the Wise man) doe they imagine, and go astrae: for their owne wickednes hath blinded them, neither doe they vnderstand the mysteries of God. He therefore reprocueth their vanities, and mistaking of matters, for that they nothing at all respect the vse of the thing, but go on still and dandle themselues in their dissolute life, and riotous prodigalitie, neuer regarding the Creator and Workmaister.

In Ecclesiasticus, puritie, vertue and integritie is resembled vnto Roses, and other fragrant and odoriferous Plants. Where the Wisedome of God the father eternall, in Eccl. 24, 15. commendation of it selfe saith: *I am set vp on high like a Cedar in Libanus, and as a Cyper's tree vpon the mountaines of Hermon: I am exalted as a Palme tree in Cades, and as a Rose plant in Iericho.* For in these places grew the best sorts of these aboue rehearsed.

Againe, where he exhorteth all men to Eccl. 39, 13. imbrace and seeke Wisedome, he saith: *Harken vnto me ye holie children, and bring forth fruit, as the*

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*the Rose that is planted by the brookes of the field.
Giue ye a sweete smell as incense, and bring forth
flowers as the Lillie.*

And after, entring into the commendation of *Simeon* the high Priest, he exceedingly amplifieth his praises by comparisons taken from naturall things : *saieng, That he was as Eccle. 50. 6.*
*the morning Starre in the midst of a cloud, and
as the Moone when it is full : as the flower of the
Roses in the Spring of the yeere, and as Lillies by
the springs of waters, &c.*

Consider heereby (gentle Reader) what shifts he shall be put vnto, and how rawe he must needs be in the explanation of Metaphors, Resemblances and Comparisons, that is ignorant of the nature of herbs & plants, from whence these Similitudes be taken, for the inlightening and garnishing of Sentences.

But, for that I call now to remembrance, a *saieng* of *Horace* the Poet, where he saith :

In penning of matters who two things can hit, In arte Po-

Namely to please and to profite with all : es.

Delighting and training his Reader to wit,

The pricke & price rightly to him doth befall;

I will heere therefore adde a common country custome, that is vsed to be done with the Rose : whereby by interlacing things of pleasure and disport, with matters of grauitie and seriousness, the Reader shall thinke himselfe the lesse accloied.

In some Countries there is a custome vsed

fed, when pleasaunt and merry companions doe friendly meete together to make good cheere, that as soone as their feast or banket is ended, they giue faithfull promise mutually one to another, that whatsoeuer hath been merrily spoken by any in that assembly, should be wrapped vp in silence, and not to bee caried out of the doores. For the assurance and performance whereof, the tearme which they vse, is, that all things there saide must be taken, as spoken, *Vnder the Rose*.

Wherevpon, they vse in their parlours and dining rounes to hang Roses ouer their tables, to put the companie in memorie of secrecy, and not rashly or vndiscretly to clatter and blab out what they heare. Likewise, if they chaunce to shew any trickes of wanton, vnshamefast, immodest or vnreuerent behauiour either by word or deed, they protesting that all was spoken, *Vnder the Rose*; do giue a strait charge, and passe a couenant of silence and secrecy with the hearers, that the same shall not be blowne abroad, nor tatled in the streetes among any others.

To this effect also is that old beaten proverb; *I hate that guest or companion that remembreth what is spoken at the table*. Which ancient sentence is appliable vnto such as hauing kept company with pleasant mates, where some fanciful words haue escaped vnawares, or by the way of merriment, do cal the same into fresh memory the next day after, and make

make (as it were) publike proclamatiō thereof : whereas all such escapes and rashly vttered tearmes at bankets, ought to be forgotten, and to be written in the Wine.

So also the *Lacedemonians*, by an olde statute lawe left vnto them by *Lycurgus*, had written in the entry or porch of their houses this sentence; *Out at the doore let no tale be carried.* Nowe from whence this custome first grew, of hanging Roses, and strawing them in parlours and dining chambers, as a simbole or token of secrecie and silence of all words there passed and spoken, these verses plainly and liuely display :

The Rose (a signe of secrecie) pertaines

To Venus, as dame Regent of the same :

By Cupide then assignd (as Poet faines)

To silent God, Harpocrates by name.

And therevpon at feasts where friends do meet

They vse aboue their Boords, to hang the Rose,

In token ech should other friendly greet,

And not to tattle tales abroade, as foes.

And this is to be vnderstood, that the Myrtle and the Rose be plants, which antiquitie dedicated to *Venus* : for that, at brideales the houses and chambers were woont to bee strawed with these odoriferous and sweete herbes : to signifie, that in wedlocke all pen-siue sullennes, and lowring cheer, all wrangling strife, iarring variance and discorde ought to be vtterly excluded and abandoned, and that in place thereof, al mirth, plea-

Q

santnes,

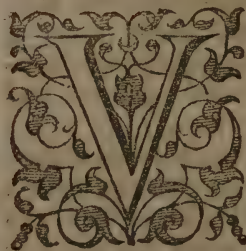
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fantnes, cheerefulnes, mildnes, quietnes and loue should be maintained, and that in matters passing betweene the husband and the wife, all secrecie should be vsed.

And this is the reason, why *Cupide*, the son of *Venus* is saide of Poets to haue dedicated the Rose vnto *Harpocrates* the God of silence, (who is painted and purtraited holding his finger vppon his mouth) and that therefore the Rose serued as a signe of silence and token of secrecie, to such persons as be tatling talecarriers. And as *Harpocrates* was inuested with the title of the God of silence, among the Greekes; so was *Angerona* assigned ladie and goddesse of the same, among the old Romaines.

The 46. Chapter.

Of Cockle, Darnell, Drawke, Rye and other noisome weedes.



UNDER the name of Cockle and Darnell is comprehended all vicious, noisom and vnprofitable graine, encombring & hindring good Corne; which, being heerby choaked and despoiled of conuenient moisture, either prospereth not as it should,

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should, or else is vtterly killed and commeth to no prooffe at all.

Darnell therefore, Cockle, and Drawke, being noisome enimies vnto good corne, specially vnto wheate, are reckoned among the cheefe weedes, and baggage that requi-
reth to be plucked vp. It groweth among o-
ther corne, and hath a narrowe small leafe,
and many small eares growing vppon the
sides at the top of the strawe, in the which
small eares the seede is contained, the floure
somewhat enclining to a darke purple, like
wall barley, or red Ray called *Phenix*, wherof
Dioscorides speaketh. With this may be ioy-
ned another kinde of weede called *Githago*,
Nigelweede or fielde *Nigella*, hauing long
narrow leaues like vnto a Leeke, a long slen-
der hairy stalke or stem, a browne purple
flowre inclining towards red, and his seede
(being blacke, rounde, and vnpleasant in
taste) enclosed within certaine rōunde bol-
leins or cuppes, like Poppie, and the meale
thereof white. *Theophrastus* saith, that Dar-
nell and Cockle commeth of the seedes of
wheate and barley, being corrupted, drow-
ned and accloied with ouermuch wet and
raine.

The seede thereof being grounde with o-
ther corne, and baked into breade, causeth
headach, and dimnes of sight, by reason of
the vaporious humours which it sendeth vp
into the braine: whereupon such persons as

Q 2

haue

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Plant. in
Mil.

haue dazeling eies and dim sight, are saide by a common prouerbe, *Lolio uictitare*, to liue by Darnell.

But bicause vnder these names of Darnell and Cockle are generally vnderstoode (not themselues onely) but also all harmefull encumbrances, lets, hurtes and annoiances, which doe any way hinder the growth of corne; therefore are all manner of weedes whatsoeuer, comprehended and contained vnder the same. *Virgil* approouing the same where he saith:

Geor. I.

Dame Ceres taught how first to till

The land for mans anaile:

When acornes, wildings, berries, fruits

In Dodon gan to faile.

And how by toile of husbandrie

Ech danger to preuent,

Least blasting should the crop destroy

Or with annoiance teint.

Or Thistles ouergrow the same:

For where such things remaine,

The corne decaies and goes to wracke

And yeelds but slender gaine.

Sometimes there sproutes abundant store

of baggage noisome weeds,

Burres, Brembles, Darnel, Cockle, Drawke

Wilde Otes and choaking feedes.

Lib. I. fast. Ouid also mentioning these foresaide annoyances, willetth diligent care and husbandrie to be vsed for the extirping, weeding and banishing of them, out of arable groundes and fields

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fieldes employed to tillage.

In respect of the nature and qualitie of these noisome weedes, which choake vp the good corne, and spoile fruitfull fieldes, our Sauour Christ taketh occasion thereby to signifie and paint out aswell dangerous, hurtfull, pernicious, corrupt and vsincere doctrine, as also the wicked authors and setters foorth of the same; who through the instigation of sathan with their pestilent glosses and suttile expositions, infect and poyson the mindes and consciences of men, and corrupt the pure word of the Gospel, by obtruding of falsehoode in steed of truth, and doting dreames in place of sincere doctrine; lewdly prophaning the sound word of God, and infecting the foode whereon our soules should feede.

Which perillous and wicked persons although the Lord willeth charitably for some while to be tolerated and borne with all, in hope of amendement and repentance after due admonition; yet doth he not forbid (as *Chrysostome* saith) but that the conuenticles Cap. 13. in of heretikes shoulde, and ought, to bee put Manh. downe, their mouthes stopped, and their impudencie of speech inhibited. To the same end and purpose also tendeth that sentence of the apostle *Paule* vnto *Titus*: *A man that is an heretike*, that is, one that wilfully and maliciously maintaineth false doctrine, and erronious opinions; *After once or twice* Tit. 3. 10.

Q 3

admonition,

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admonition, an oide; knowing that he which is such an one, is perueried and sinneth, being damned of his owne selfe; bicause hee wilfully perisheth through his owne folly and fault, in that he being admonished persisteth still in his obstinacie and error.

And although Christ would not that the Tares and Cockle should be plucked vp, yet for due punishment doth he subiect and referre to the authoritie of the magistrate, all those that be factious disturbers of the peace and tranquillitie, both of the Church and Common wealth.

Rom. 13. 1.

The 47. Chapter.

Of Rosemarie.



Rosemarie, called *Libanotis*, (for that it yeeldeth foorth a soote smell, like to Frankincense) was vsed of the Iewes, as Hysope in their ceremoniall purifications, Sacrifices, and sprinklings. It is commonly growing in euery garden, hauing a wooddish stemme, with many small branches and slender boughes of the like hard and wooddie substance, bearing great store of small, long and thickset leaues, white on the

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the side next the ground, and greene aboue. The flowers whitish, & mixt with a litle blew, of a strong and pleasant smell, and full of a certaine oilie iuice, so that being distilled, the oile wil appeere swimming on the top of the water. And this same is a soueraigne helpe, Water of
Rosemary. and of great effect for them that haue the Palsie and Apoplexie, annointing therewith the nucha or nape of their necke.

The smel of this Plant greatly comforteth the braine, memorie and inward senses, refresheth all the vitall powers, is of excellent vertue in curing the Iaudice: and not a litle recreateth and cheereth both the hart and mind of man. Iaunders.

It is good also against the falling sicknes; Falling sick-
nes. the sauour or smell thereof preferueth from the plague, and is a verie excellent perfume to burne in houses, to driue away infectious and contagious smells.

There is made also of the flowers thereof, a noble medicine or Conserue, which hath very great vertue to comfort the braine, being pestered or surcharged with superfluitie of humors: it woonderfully restoreth memorie being decaied, and is of no lesse efficacie to keepe a man or woman from the Falling sicknes, Apoplexie, Palsie, Crampe, dazeling eies and dim sight.

And as the Iewes offered the sweete perfume of Incense, and in their rites and ceremonies vsed this Herbe: so let vs Christians

Q4 (now

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(now in the time of the Gospell, wherein all such shadows are vanished) offer vp our pure and feruent praiers vnto God, through an assured faith in his Christ, which seruice and sacrifice is far more acceptable to him, than all materiall Incense, Suffiments or Perfumes in the world.

And yet is there nothing to the contrary, but that we may adorne and straw our churches, with sweete smells and comfortable greene herbs for the comforting of our senses, so that all maner of superstition therein be vtterly and flatly secluded, and no mite of any holines therein reposed.

For these and such like indifferent and Adiaphorall things, ought none otherwise to be vsed, than for decencie, and tollerable delectation to recreate the spirits of the people withall.

So did Christ accept and graciously receiue the gratefull harts of the willing Children, & loiall people, which with such cheerefull acclamations, testified their ioy for his comming, and by strawing the boughes of Palmes, and branches of other trees in the way, made apparant their inward affections and the vnfaigned loue which they bare towards him.

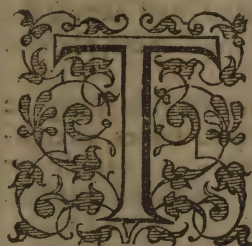
Matt. 27. 8.

Ioh. 12. 13.

The

The 48. Chapter.

Of the Almond tree, whereof there is often mention made in the Scriptures : namely, in the last Chapter of the Preacher.



He Almond tree hath a great, strong & high bodie : otherwise not much vnlike to the Peach tree, sauing that his leaues bee bigger, and his flower white.

The fruit of the Peach is round, pulpie, succulent, sauourie, well relished; winish-tasted, carrieng a soft mossie downe on the vtter side of the pill or rinde, and within a hard rugged nut : but the Almond nut is smother, and nothing so rugged and hoalie as is the Peach.

The rinde or shell of the Almond is not at all to be eaten, but is couered ouer with a small thinne filme or skin, and hath within it the kernell, which is sometime bitter, and sometime sweete. The bitter, being eaten fasting, keepe a man or woman from being easily droonken, through the heate and drie nature which is in them. Whereby they dispatch the moistnes and fumes of wine, and stoppe the same from striking vp into the braine.

Bitter Almonds.

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braine. And by reason of their bitternesse, & also for that they be of a cutting and extenuating qualitie, they do open the obstructions of all the inward parts; that is to say, they cleanse the liuer, milt and kidneies from all corrupt and grosse humours: they prouoke vrine, and be excellent good against the grauell and stone, as the Peach kernels also be. They be likewise abstersiue, and cleanse the face and vtter skinne from all spots, pimples and lentils.

And for that, all hote and drie things be mortiferous and deadly to Foxes, it cometh to passe, that if they vse to eate bitter Almonds, they presently thereof die, vnlesse they by and by lap some water, and therewith alay and qualifie the bitternesse therof, which wasteth vp and consumeth their vitall iuice.

Gen. 43, II.
Sweete Almonds.

Sweete Almonds (such as the Patriarke *Jacob* furnished his sons withall, when in the time of dearth, he sent them for corn into Egypt) do nourish the bodie, mollifie the bellic, cleanse the breast, prouoke sleepe, by sending vp to the braine pleasant, gentle and soporiferous vapors: and also for them that be wasted they are restorative.

Gumme of Almonds.

The Gumme which sweateth out of the Almond tree, through the clefts of the barke or rind in the Sommer season, helpeth them that haue the fluxe, or that spet blood,

From this beautifull, faire and fruitfull Tree,

Tree, which flowreth betimes, and beareth a whitish flower, doth *Solomon* take a notable Metaphor in the last Chapter of his Booke intituled *Ecclesiastes* or *the Preacher*, wherein he vseth so manie darke translated terms, and so many intricate and metaphoricall speeches, that (without some familiar exposition) carrie no small difficultie and obscuritie. Eccl. 12.

In all which Chapter, by fetching Comparisons and Similitudes from common and well known things, he putteth man in memorie of his dutie, and that he ought to remember God, and take care for his soules health, while he is yet yoong and lustie, and not to deferre the same till age and decrepicie.

And by a most elegant *Periphrasis* or circumlocution he sheweth, how man, being in his best flourishing time, doth by little and little decay, and (as *Iob* witnesseth) *vanish away* Iob. 14, 2. as a shadowe, or vapour: so that euerie moment he draweth neerer and neerer vnto his end, groweth daily weaker and weaker, and in short space looseth the vse of his limmes, and is depriued of the function of all his members.

For in proceesse of yeeres, and continuance of time (for *Solomon* prosecuteth and goeth through all the members of the bodie) the eies waxe dimme; the eares grow to be thick of hearing; the toong fumbleth in pronounciation

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ciation, and soltereth in speech; the nose is not so perfect in sinelling; the handes shake and tremble; the legs and feete shrink; the shoulders stowpe; the backe bendeth: and finally, ech part of the bodie by little and little is brought to decay and dissolution.

With these words therefore beginneth he his discourse, in that place: *Remember thy Maker in the daies of thy youth, before the daies of affliction come, that is, before sicknes, diseases, and the discommodities of olde age catch hold on thee: wherein thou shalt say, I haue no pleasure in them. Before the Sunne, the light, the Moone, and the starres be darkened, and ere the clouds returne againe after the raine: that is, before dimnesse, dazeling, dropping and blearednes of thine eies come vpon thee: When the keepers of the house shall tremble, that is, before the hands (which be the keepers of the bodie, apparelling, feeding and defending it from inconueniences) doe shake: When the strong men shall bow themselves, that is, the legs and feete, which beare vp the bodie: and the millers or grinders shall cease, being few in number, that is, when thy teeth shall be rotten, blunt, and fallen out, so that thou canst not grinde and chaw thy meate: And they that looke out at the windowes, waxe darke: that is, the eie lids, which are as the windowes, and the eies looking out at those windowes. And when the doores in the streete shall be shut: to wit, the lips and mouth: and when the voice of the millers shall be*

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be laid downe: that is, when the passage and way, by which the meate should descend into the stomach, shall scarcely open, and be able to chew: *And when they shall wake and rise up at the voice of the bird*: that is, when they shall sleepe so little, that the crowing of a cocke, or chirping of a small bird shall awake them: *and all the daughters of musicke be deafe*: that is, when the eares be dul and dunch, & not able to heare or discern the tunes of harmonie. *The high ones also shall be afraide and shake in the way*: that is, when they stoupe downe, as though they feared least somewhat shoulde hit them, and be afraide to climbe, for feare of falling. *Before the Almond tree should blossom*, that is, before thou be gray headed: for by the Almonde tree is ment the head, and by the blossoms the gray haire: *And the Grashoppers sticke vp*: to wit, the shoulders: for as the legs of the Grashoppers sticke vp and appeere about the bodie, so do the shoulders in leane and aged persons; *And the Capers shall be wasted*, that is, when lust and concupiscence shall be ended, and appetite to meate taken away. *Before the siluer coarde be lengthened, and the golden caule do shrink*: that is, before the sinewes, which be white like siluer, and which stretch out in length at the time of death: and before the thin skinne which encloseth the braine, and is yellow like gold, do decay. *Before the Pitcher be broken at the Well, and the wheele broken at the cesterne*: that is,

is, before the veines and arteries, (by which be conueied from the fountaine or well being the hart, all the vitall spirits into ech part of the body) be perished: and before the lyuer waxe faint and vnable to digest the meat in the stomacke. *And dust shall be turned to the earth, from whence it came, and the spirite shall returne to God, who gaue it,* that is, the body, consisting of flesh and bones shall die and rot in the earth: but the soule shall incontinently go either to ioy or torment.

By these speeches being partly allegorical, and partly metaphoricall, *Solomon* awaketh and stirreth vp the drowisie mindes of men, being carelesse of their saluation, to remember their Lord and Creator: and not to defer their repentance till they arriue to olde age, but to do it euen in their best prime and flourishing youth. Hee vehemently and pithilie therefore calleth vpon them, to begin this their godly exercise, from their first and tender age, before olde age draw on, and euill daies, full of greefes, troubles and afflictions, come vpon them.

For, when a man is stricken in great yeers, the delights of this life be loathsome and vnpleasant vnto him, pleasures, dauncings, singing, laughing, pastime, iesting, merrie conceites and daliance be gone: yea all delicate dishes, curious bankets, daintie iunkets, and costly viandes be loathed; finallie, all former iollities, disports and recreations
of

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of lustie youth, be vtterly forsaken and abandoned. This occasion therefore taketh *Solomon*, to stir them vp out of their natural sluggishnes, and ordinary forgetfulnes, wishing all men not to forslow and let slip oportunitie being offered: for that, in decrepite and stowping age, not onely the body, but the minde also is empai red; and reason, memorie, vnderstanding, with all the inward faculties ouerclowded.

For then do the eies dazle, become dim sighted, and bleared, so that they can scarcely discern Sunne and Moone. Then bee the hands (whose agilitie & ministerie we necessarily vse in exploiting our busines) become trembling, shaking, vnable and vnfit for any handy labors. Then do stiches and coughes growe vppon vs, and shortnes of breath ennumber vs. Then do the legs and feet (which as bases and maine pillers vnderprop and beare vp the waight of the whole body) shrink and double vnder vs, that we be not able to go without the stay of a staffe. Then are the teeth (which grinde, breake, and by helpe of the iawes, champe, minse, bruise and shred our meat and nourishment) either blunted and dulled, or else loosed and fallen out.

Then doth sight faile, and the eies (which looke out of their holes (as it were) out at two windowes) become pooreblinde, and through weakenes of the muscles and lids,
do

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do see verie little, and as it were through a cloude, scarcely able to discerne, who they meet in the street. Then is the throat scarcely and with much ado able to swallow down any foode, by reason of the drines that is in the meate pipe, whereby the nourishment can not conueniently be sent and conueied into the stomacke. Then is sleepe very little and short, by reason of the drines of the braine: insomuch that a man or woman in that age, is easily awaked, euen with the chirping of a birde. Then is the voice squeakish and whining, through drines, exasperating the vocal Arterie, and is vtterly vnfit to sing. Then is he ready to startle and feare, at euery wagging of a leafe, fearing as it were, least some thing shoulde fall on him, insomuch that many times walking alone in the streetes, he looketh backe for feare of danger.

Then doth the *Almond tree* flourish, that is, the head is then hoary and white, and may a great way of, be perceiued & espied, euen as the Almond tree beareth white flowers and blossomes in the top, which may be seene and discerned a great way of. Then will the voice be small, childish, weake, buzzing and vnperfect. Then will euery light thing seeme heauy, insomuch that the smallest burthen will be enough to loade and surcharge him. Then will appetite to meate, (which commonly is irritated and prouoked with capers)

be

be taken away, and al lust, desire, and concupiscence of carnall things, quite abolished.

These and other discommodities doth *Solomon* reckon vp, and shew to be naturally incident vnto man, when he is once old and laden with yeeres. And therfore laieng them downe before all mens eies and considerations, hee willeth them to call themselues home, to reine and qualifie their affections, and in their greene and fresh yeeres to think vpon God, and according to his worde to direct their liues, manners, and behauiours; *Before the siluer coarde be lengthened*, whereby he signifieth the sinewes and the marrow of the backe bone, which being deriued from the substance of the braine, and of a bright siluer colour (as it is also to be perceiued and seene in brute Beastes) beginneth & is stretched from the hinder part of the head by 34. Spondyles of the backe, vnto the fundement. This (backbone, whereunto are tied the ribs) is resembled to the keele of a ship; whereinto are peeced the rest of the maine timber. And as the strongest planks of the whole ship are fastened vnto the keele, so doth the strength of mans bodie consist in the pith and marrow of his backe bone: so that (as *Solomon* aptly heere saith) if this siluer lace or coarde be wasted, despoiled, broken or dissolued, it is an euident token and certaine signe of death not far off.

Going forward in this his figuratiue kind

R

of

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offpeech, he further saith; *Before the golden caule shrinke or bee broken*, meaning therby the *Hart*, which is the fountaine and wellspring of life, and from whom the arteries (as the veines from the liuer) are issued: the which do conuey the vital spirits and blood, and cherish, comfort, moisten and releue ech of the members.

By *The Pitcher broken at the Well*, may be vnderstoode the reines, bladder, and conduites of vrine, which in old men commonly be so much decayed, that they doe weakely and slenderly execute their appointed functions, whereby also death is hastened.

It followeth, and, *Before the wheele be broken at the cesterne*, meaning thereby the *Head*, which in men drawing neere to death, inclineth and falleth downe vpon the shoulders. For the head is round, turning and moouing ech way, like a rowling wheele, nowe on the right side, now on the left, now vpward, now downeward: from whom the animall spirits taking their beginning, are diffused and distributed through the whole body, and giue both motion and sense to the sinewes. The head thereof (I say) first of all commonly drowpeth, shrinketh and hangeth downe, (as may appeere by the eies, which first of all others die, or at least shew plaine tokens of imminent death) carrieng with it for companie all the members to apparant ruine: and ouerthroweth the state of the whole bodie,

die, euen as a charriot, wagonne, or cart, cannot but fall, when the Axletree is broken. This to bee *Solomons* meahing, the wordes following plainely shewe. For then (saith he) *Shall dust turne againe to the earth from whence it was taken, and the spirite returne to God that gaue it.*

But to returne to the Almond tree. The Patriarch *Iacob* (who after ward, of wrestling and preuailing with God, was called *Israel*) being vnkindly, vnconscionably, and churlishly dealt withall at the hands of his father in law *Laban*, vsed a maruellous policie, (not with any intent of fraude or deceit, as at the first shew, some may thinke, but vpon the warrant and appointment of almighty God so commanding it) that he might thereby recouer his due wages and hire, which that couetous carle miserablie denied him. The way whereby he compassed and brought the same to passe was physicall, and in this sort did he it. He tooke rods of *Almond, popu-
lar, hasel and chestnut trees, and pilled white strakes in them, and put the rods so pilled in the gutters and watering troughes when the sheepe came to drinke: that being in heat in ramming time, they might the sooner conceiue. For by a certaine hidden and secret force in nature, all creatures (yea women also) earnestly fixing their imagination at the time of conception in the formes, shapes & representations of things obiect to their

Gen. 32, 28.

Gen. 30, 37.

* *Accepit virgas populeas, amygdalinas, plataniatas, &c. ut Vulg. lat. habet Musc.*

eties and senses, imprint the same in their yong, which they bring foorth. And so in this case of *Iacob*: the sheepe beholding the same speckled & pilled rods, brought foorth (by Gods appointment) speckled and partie coloured lambes, whereby *Iacob* had to his share, such reasonable number, as was proportionable and agreeable to his paines and labour sustained.

But there is in the holie Bible a notable and miraculous thing set downe, of *Aarons* rod, which brought foorth buds, and bare Num. 17, 8. blossoms and Almonds. Whereby the Lord gaue the stubborne and rebellious people plainly to vnderstand, whom he would haue to minister about holie things, and to execute the Priests office.

For after that *Corah*, *Dathan* and *Abiram*, together with other Captaines of their confederacie, conspiring against *Moses* and *Aaron*, and presuming to intermeddle in cases of diuine ministration, without any commandement or calling of God, were swallowed downe quicke into the earth, that claue asunder and opened: and that of the common multitude 14700. were destroyed with the plague, God commanded *Moses* to take twelue rods, according to the number of their princes, with euerie ones name written vpon his rod, among the which there was *Aarons* rod, being of the tribe of *Leui*. And *Moses* laid the rods before the Lord in the Taber-

Num. 16.
ver. 32. &
49.

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Tabernacle of the Testimonie. And when Moses on the next day went into the Tabernacle of the Testimonie, he found the rod of Aaron for the house of Levi, to be budded, and to beare ripe Almonds. And Moses brought forth all the rods from before the Lord vnto all the children of Israell, and they looked vpon them, and tooke euery man his rod. But Aarons rod was brought againe into the Tabernacle, to be kept for a token of the late rebellion: which mutinie and murmuring being quieted, the rude multitude might euer afterward, by beholding that rod, take warning, how they rebelled any more against God and his Ministers.

This historie yeeldeth a notable lesson to all persons in generall, namely, that no man vsurpe any office, or intrude himselfe into any function, vnlesse he be thereunto called by God, or by the assent and appointment of such, which haue authority from the spirit of God, to deale therein. As the Apostle to the *Hebrewes* witnesseth, saieng: that *Christ* Heb. 5. 5. *tooke not this honour vnto himselfe to be made the high Priest, but had the same giuen him, by his heauenly father, who appointed him a Priest for euer after the order of Melchisedech.*

To whomsoever therefore this rod, that is, the cure and charge of gouerning and teaching the flocke of Christ, by the preaching of the Gospell, is appointed, let him cheerfully follow his vocation, and courageously execute his function.

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And as *Aarons* rod (being afore withered and drie) by diuine vertue became greene againe, budded and brought forth good and wholesome fruit : so likewise it is meete, that such as be called to the office of the Ministerie in the Church of God, should shew foorth the fruits of vertue and good works in themselves, and by wholesome doctrine also instruct others vnder their charge, to do the like. and to shew foorth their sound and liuely faith by good and Christian actions.

And this did Christ earnestly require, and vehemently inculke, in his thrise asking of *Peter* whether he loued him, and in inioining him to diligent feeding of the flocke. Furthermore, me thinkes the *Almond* may very aptly and conueniently serue for a Symbole or Cognizance of a Christian mans life: wherein (as afore hath beene said of the Walnut) be interchangeably mingled sower with sweete, rough with smooth, hard with soft, affliction with welfare, and aduerse hap with prosperous state. For by the wooddise and hard shell of the *Almond*, are signified aduersities, troubles, miseries, afflictions, discomforts and mishaps. Again, by the sweete and pleasant kernell, may be meant prosperitie, comfort, ioy, delectation, release and mitigation of grieues, sorrowes and all calamities.

The

The 49. Chapter.

Of the Plane tree, and the nature thereof.



He Plane is a forraine & strange tree brought out of *Asia* hither into *Europe*, for the goodlie shade that it giueth; as appeereth in *Pliny*, who *Lib. 12. ca. 1.* writeth, that it was found growing as far as *Turmaine* in France, which was sometime the furthest bounds and limits of the Romaine Empire. It spreadeth his branches and boughes very broad and wide, his rinde is thicke, and his leaues large, much like in shape to the Vine, or of that Plant, which (for the resemblance that it hath to an hand stretched out, & spread open) is called *Palma Christi*; and of some *Cataputia maior*, the seede whereof hath a purging qualitie. But the Plane tree leaues be not altogether so bigge and large; as the leaues of this *Palma Christi* are, and doe hang by long reddish stemmes. The flowers be small, pale, and grow in small tuffets. The fruit or berries be round, rough, and somewhat downish or woollie.

This tree by reason of his great, large and broad branches stretching out themselues

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euery way most pleasantly, is very fit and commodious to make coole arbours & shadowy boothes, to sit vnder, in hot seasons. Some are of opinion that bicause the *Tilia* or Linden tree, serueth for the same purpose, therefore to be the same that the Plane tree is. And some thinke no lesse of the Beech, for that *Virgil* giueth commendation of it, for the like vse and purpose, saieng:

Eclog. I.

*Vnder the shade of broade beech tree
Thou Tityrus tak'st thine ease:
Recording in fine Oaten pype
Old clownish countrey Laies.*

But (doubtlesse) they be much deceiued, si-
thence in leaues there is no maner of resem-
blance or affinitie betweene them and the
Plane. Those trees (indeed) defend the Sun
beames, and yeeld very braue and recreatiue
arbours to sit vnder, as the Plane tree doth:
but there is not that beauty, proportion,
forme, and sife in their leaues, neither such
delightsome smell and comfortable sent.

Nature of
the Plane
tree.

Moreouer, the Plane tree hath such vertue,
that no venemous thing will come neere it,
neither will any serpentes approch where
it is; yea, it is so loathsome and dreadfull to
Flitter Mice and Backs, that they dare nei-
ther build their nests vnder it, neither can a-
bide the shadow of it.

Holie and sacred writers therefore vse this
same tree in their diuine writings and hea-
uently narrations; and take from it pithy and
elegant

elegant Similitudes. As namely, where *Wisedome*, extolling, dignifieng, aduaucing and commending hir selfe, vsing for the same many proper tearmes encomiasticall, and reckoning vp sundry excellent and precious trees, prooueth thereby hir selfe to be fullie furnished and richly adourned with all manner of vertues. For she confesseth hir selfe to flourish, fructifie and spread foorth hir beautifull branches, as the goodly *Plane tree* that groweth by the water side. For this tree greatly loueth moisture, and is of nature so dry, that it requireth watering: yea wee doe reade in *Macrobius*, how *Hortensius* for the loue that he bare vnto this tree, did vse to bedew and water it with wine, thereby to make it continue the longer, and to shew the beautifuller.

Eecl. 24, 16.

Saturn. lib. 3

And as the *Plane* spreadeth his boughes and braunches so wide, and giueth such pleasant shadowe, that *Xerxes* the king of Persia tooke singular delight to sit vnder it, whole daies together: so likewise *Wisedome*, comming out of the mouth of the most *High*, with heauenlie comfort protecteth, shadoweth, recreateth & defendeth all those that commit themselues vnder the shadowe thereof from all harme and danger.

Xerxes king of Persia.

And so did *Dauid* pray, saieng; *Keepe me O Lord as the apple of the eie, hide me under the shadow of thy winges.*

Psal. 17, 8.

And likewise *Jeremie*; *The breath of our nose- thrills,*

Lam. 4, 20.

thrills, the annointed of the Lord was taken in their nets, of whom we said: Vnder his shadow we shall be preserued aline among the Heathen: that is, vnder his protection we shal be safe from all inuasion, danger, and hostilitie.

Now forsomuch as in *Iudea, Syria*, and all along the region of *Arabia felix*, by reason of the fruitfull soile, & temperate aire, there doth growe great store of most pleasaunt and tall trees: the Prophets therfore taking Similitudes from such vsuall and common things, doe resemble and compare Emperours, kings, princes and potentates; with their maiestie, honor, magnificence, dignitie, power, and authoritie, ynto high trees, as Cedars.

Kings, Princes and Potentates compared to Trees.

And such peeres, nobles, and honourable personages, as be not equall in dignitie with monarches and kings, nor of such power as emperours and princes, but in degree inferiour vnto them; be not compared to the Cedar, being an high and very tall tree, but to the Firre or Plane, or other trees not altogether so high, beautifull and excellent.

God therefore by his Prophet *Ezechiel*, vsseth a most excelent metaphor, in describing the statelie maiesty of *Pharao*, and of his prosperous, flourishing, and roiall proceedings, insomuch that he there pronounceth no king to surmount, no, nor yet to match him: and yet that all his glorie, pompe, maiestie, and royaltie shoulde easilie and with a trice be brought

brought downe, ouerthrowen, and turned topsie turuie, euen as the highest trees are hewen and cut downe with an axe.

For thus doth the Prophet begin his matter: that forasmuch as that proude, hawtie and insolent king had forgotten God, and cruelly handled his people, therefore destruction should come vpon him, and he shoulde not be able to auoide it. *The word of the Lord* Ezec. 31, 1.
(saith Ezechiel) came vnto me, saieng: Sonne of man, speake vnto Pharao king of Egypt, and to his people: whom art thou like vnto, in greatnes? Behold, Asshur was like a Cedar in Lebanon, with faire branches, and thicke shadowing boughes, and shot vp very high, so that his top was among the thicke boughes: the waters nourished him, and the deepe exalted him on high with hir riuers, running round about his plants. His height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, bicause of the multitude of the waters, which the deepe sent out. All the foules of the heauen made their nests in his boughes, and vnder his branches did all the beasts of the Forrest bring forth their yoong, and vnder his shadow dwelt all mightie nations.

By which Metaphor, he meaneth that many nations were subiect and tributarie vnto Pharao; who in the largenesse of dominions, surmounted other Princes. And his root was neere to the plentiful waters, which did conueniently (yea abundantly) moisten it. Signifieng that his welth & riches was increased infinitely

finitely and inestimably, by reason of the great intercourse and traffike to and fro of Merchants from all quarters. *The Cedars in the garden of God were no higher than he: the Fir trees did not match him in height, and the Plane trees were not like to his boughes.* Whereby he signifieth, that no Prouince in the world was like vnto his: no, not *Iudea*, wherein was published the holie Religion and true worship of God, nor any other nation whatsoever.

It greeneeth
the godlie to
see the wic-
ked still to
flourish and
prosper in
their wic-
kednes,

Psal. 73, 2.

For this his surpassing beautie and incomparable excellencie, *all the trees of Eden, that were in the garden of God enuied him:* that is, his neighbors bordering vpon him, and worshipping God aright, were mooued with a kinde of enuie and emulation towards him for the same. For the godly be sometimes greatly greued in conscience to see the wicked still to flourish and flaunt in all welfare and prosperitie, insomuch that they are almost ready to giue ouer their hold, and to shrink from their tackling. Which thing the Prophet *Dauid* witnesseth, saieing: *My feete were almost gone; and my steps had welneere slipt: for I fretted at the foolish, when I sawe the prosperitie of the wicked.*

Iere. 12, 1.

Jeremiah also greatly mooued with indignation heereat, disputeth with God about the same: and expostulateth in a maner with him, for that the way of sinners did so prosper, and that the open workers of wickednes had good successe, and enioied welfare
in

in all their attempts and dealings.

Vpon the same argument dwelleth the Prophet *Habacuc*, reasoning, and almost chiding with God for the same, saieng: *Wherefore, Lord, dost thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous than he?* As though he should say, Lord, why winkest thou at this geare; why holdest thou thy peace, at the horrible enormities and wicked dealings of blasphemous and indurate sinners? Hab. 1, 13.

Iob also is inwardly vexed in spirite to see the wicked so aduanced in pride, and so laden with prosperitie, that they contemne and despise all the godly and vertuous. *Wherefore* (saith he) *doe the wicked line, and waxe olde, and growe in wealth. Their houses are peaceable without fear, & the rod of God is not vpon them, &c.* Iob. 21, 7. These felicities, welfares, prosperities, successes and iollities of the wicked, although at the first sight they may seeme to be reckoned as things of great happines, insomuch that the minds and consciences of the godly be therewith sometime maruellously mated and amazed, and almost readie to fall: yet the end thereof doth euidently declare, how fraile, vaine, transitorie, brittle, vncertaine, and momentanie the same pleasures of those worldlings are, when as God doth suddenly ouerturne and bring to nothing al the pomp thereof: so that no iotte, nor appearence thereof be finally left, as the Prophet in another

Psal. 37, 10.

ther place plainly sheweth : *Yet a little while* (saith he) *and the wicked shall not appeere : and thou shalt looke after his place, and he shall not be founde.* And a little after; *I haue seene the wicked strong, and spreading himselfe like a greene Bay tree, and he passed away, and lo he was gone, and I sought him, but he coulde not be founde.* Signifieng thereby, that the wicked, royling in their ruffling pride, and bragging in their high huffing state, are brought downe from their insolent hautes, and vanish away euen as smoke, with all their pompe and glorie, not leauing their stately houses, reuenues and inheritance, in succession to their offspring and posteritie, as by experience in many noble families of ancient, decent, and honorable parentage is daily seene, who, not acknowledging from whom all their dignitie and preeminence commeth, and whom onely they are to thanke for the same, are for their ingratitude by the Lord thus condignly punished.

Cap. 31, II.

And this is the meaning of *Ezechiel* in this metaphore : wherein God threatneth destruction and desolation to a most mightie king, for that his hart was lifted vp against the Lorde : and that not onely he himselfe should taste these miseries, & become a pray vnto his enemies, but others also his complices and confederates should be cast into the like dolefull calamitie, and receiue many other detriments, afflictions and corosiuens, which

which the Prophet in that Chapter by many metaphores reciteth.

Like vnto this, is that commination of God by his Prophet *Isaiah*, against the arrogancie, pride, tyranny, cruelty and oppression of the king of *Babylon*: for whose destruction, and fall, euen *The Firre trees and the Cedars of Lebanon* reioiced, as the Prophet there setteth downe. Vnder which metaphor he sheweth, how that all the Nobles, Dukes, Peeres and others, subiect to his authoritie, and oppression, reioiced and were hartily glad for the fall and destruction of such a cruell and bloodie Tyrant.

This tyrant (*Nabuchadnezzar*) is compared for the great magnificence and glorious pompe of his huge empire, vnto the goodlie Planet and glittering morning star, *Lucifer*: which being seene after the Sunne is gone downe, is called *Vesperugo* and *Hesperus*, and heereof speaketh *Vergil* where he saith,

Trudge, trudge apace home, full fed Goates, *Eclog. vi.*

The Euening Starre appeeres.

But in the morning, preceeding and going afore the Sunne, it is called *Lucifer*, and *Phosphorus*: and (of the glittering brightnes and amiable beautie, and shining colour which it hath) named also *Venus*.

To this goodly, bright, and glittering Planet is the king of *Babylon* resembled, for that, in the pride of his minde, and insolencie of his estate, he so far now forgot himselfe to be

a man, that he suffered diuine honours to be done vnto him, oppressing the true and sincere religion of God, and with outragious crueltie, suppressing the ministers and true beleeuers. For arrogant pride and rebellious disloialtie the Lord so vnpatiently took, that he tumbled him downe out of his high throne of maiestie, wherein he gloried, and quite stripped him (as an ancell of Sathan, ambiciouly affecting a diuinitie, and the next place to God) out of all his pompe, glorie, and royaltie: yea, threwe him into that degree of ignominie, that the honor of buriall was denied vnto him: and besides, the whole kingdome of *Babylon* and all the inhabitants thereof, lamentably otherwise afflicted. Which great fall and sodaine change of such an high and magnificent king, emboldened those that afore (maugre their wils) were wont to behold and reuerence his statelines and pompe, now to raile, taunt, rate, scoffe, mocke, frumpe, and insult vpon him, as on a dead carcasse, or one out of the world. They flouted (I say) and derided him, for that of a king a litle while afore, so mightie and wealthy, that with a becke or a countenance onely, he made all the world afraide, he was now degraded from so high sublimitie, throwne headlong into such miserable and seruile condition, that he was not permitted after any princely maner to be so-

Iere. 22, 19. lemnly enterred, but (as *Ieremie* threateneth

to

to *Iehoiakim* king of Iuda) should be buried as an *Asse*. Meaning, that his bodie should be cast out to be deuoured of the Fowles and wilde beasts, euen as the carkasse of an *Asse*, or an *Horse* is.

To this end is also that ironickall insultation of *Isaiab*: *All the Princes of the nations shall crie and say: Thy pompe and thy pride is laid downe into the pit: & so is the melodie of thy instruments,* that is, all thy magnificence, roialtie, pleasures and delicacies are ceased. *The woorme is spread vnder thee, and the woormes couer thee.* That is to say; Thy dead bodie shall not bee embaulmed, as noble kings are woont to be, to preserue them from rottenness, but shall be gnawen and eaten by woormes, euen as the bodie of the poorest and basest pezant in the world. *How art thou fallen from heauen, O Lucifer, thou faire morning child? How hast thou gotten a fall, euen to the ground, which diddest weaken the nations? For thou saidest in thine hart, I will climbe vp into heauen, and exalt my throne beside the starres of God: I wil sit also vpon the mount of the Congregation toward the North. I wil ascend about the height of the cloudes, and I will be like the most High. But thou shalt be brought downe to the graue, to the sides of the pit.* Isaie. 14, 10.

Whereby he noteth, how that he forgetting his fraile estate, and exalting himselfe aboue the condition of an humane creature, by vsurping the honor due vnto God onely, was woorthily depriued both of life, wealth

and dignitie; and finally, swallowed vp by a most shamefull end and confusion. Which variable intercourse, and fickle mutabilitie of worldly prosperitie, may serue as a document or lesson, not onely for all Kings and Potentates, but euen in generall, for all estates of men besides, to teach them to keepe themselves within their bounds, and to remember how soone the case of worldlie iollitie is altered, specially when a man in the arrogant brauerie of an hawtie stomacke, disdainfully swelleth against men, and rebelliously opposeth himselfe against the Lord God.

So doth the Apostle *Paule* denounce an vnhappy, dreadfull and horrible end vnto that *Wicked sonne of perdition, that exalteth himselfe above all that is called God, or that is worshipped, insomuch that he sitteth as God in the Temple of God, shewing himselfe that he is God, practising crueltie, and exercising all maner of tyrannie against the Saints, that would liue godlie in Christ Iesus: Whom God in his time will consume with the breath of his mouth, and abolish with the brightnes of his comming*: wherein all his deceiueablenesse and iugling tricks shall be reuealed, and all his pestilent doctrine, and counterfeite religion vanish away as smoke, to the great woonder of many that were ensotted with his fraudulent deuises, and deluded by his lieng woonders.

The

The 50. Chapter.

*Of Shrubs, Shootes, Slippes, Graffes, Sets, Sprigges,
Boughes, Branches, Twigs, yoong Imps, Spray
and Buds : from the which are fetched
by the Prophets in their diuine
writings, sundrie Meta-
phors and Simi-
litudes.*

IN the sacred scriptures is plentifull stoare of Metaphors and Similitudes, taken not only from the Trees, Plants and Herbs themselues, but also frō their parts and appertinents, as namely, from the root, from which they are nourished ; from the trunke and stemme, by which the sap is diffused and distributed ; from the rinde, barke or pill, wherewith they be couered ; from the boughes, leaues, blossoms & flowers, wherewith they are adorned and beautified ; and from their seede, by the which they are encreased, multiplied and propagated.

So by the *Figge tree, which had nothing but leaues*, we are taught, how odious and displeasing to God, the outward shewe and painted appeerance of godlinesse is, without

Matt. 21, 19
Mar. 11, 13.

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an inwarde working faith, producing the fruits of Christian life and honest conuersation.

So also by those *unprofitable trees* that bring
 Matt. 3, 10. foorth no good fruite, but are to be cut downe
 Matt. 7, 19. with the Axe, and cast into the fire, are meant
 Luk. 3, 9, the wicked and obstinate, that perseuere in
 Iude ver. 12 their malicious blindnes and indurate disobedience.

So also Christ in another place, by a Simi-
 Matt. 24, 32 litude taken from the Fig tree when his boughes
 be yet tender, and his leaues newly springing out,
 whereby men knowe that Sommer is nigh at hand:
 armeth and warneth all men of the approaching of the latter day.

And euen so likewise the Apostle most di-
 uinely discoursing of the *naturall and of the*
 Rom. 11, 17 *wilde Olive tree*, with the roote and branches
 thereof, beateth downe all arrogancie and
 hawtie pride of such, as insolently glorie in
 the pretended excellencie of their holinesse,
 and prerogatiue of their estate, despising
 and contemning others in respect of them-
 selues.

So also the Prophet *Isaiah* speaking of
 Christ and his ministerie, and setting him
 downe after a most excellent manner, and in
 most heauenlie termes, to the view and con-
 sideration of all men, describeth him not as
 any honorable or beautifull personage, but as an ab-
 Ifai. 53, 3. iect and outcast, despised and reiect of men, full of
 sorrowes, and hauing experience of infirmities: not
 regarded,

regarded, not esteemed and accounted of, nor any waies intertaind with any fauourable kind of curtesie: but euery way *iudged and deemed as plagued and smitten of God, and humbled.* And he resembleth him to a *Spring comming foorth of the stemme of Iesse, and to a yoong Graffe or shoot growing out of his roote*: as it were out of a drie, barren, vnfertile and vnmanured field; so that to man, it should seeme to be of no renown, hope or likelihood euer to be aduanced into any high sublimitie, or by his comming and doctrine to bring men to saluation. Yea many were so offended at his basenes and humilitie, that scarcely one among a great number, would giue any credit to the propheties and predictions of the holy Writers concerning him.

Isai. II, I.

For so long as they looked no further than into his outward pouerty and base estate, it was no maruell though very few embraced his doctrine, sith they accounted him scarcely woorthy to be looked on, or to bee kept company withall.

It would be to long, to repeate al that the Prophet in that Chapter at large setteth down, concerning the propagation and enlargement of the kingdome of Christ: and therefore I refer the Reader to the words of the text it selfe, and to the godly expositions of such as haue learnedly written vpon the same. Wherein (doubtlesse) euery good Christian ought diligently to exercise him-

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selfe, and zealously to search out the sense and meaning of this Prophet, who most liuely & effectually displaieth both the glory and also the humilitie of Christ: and what benefits ech way we receiue by and through him.

Phil. 2, 6.

The blessed Apostle *Paule* also calleth vs backe to the example of Christ, exhorting and animating vs, to be *Of the same minde that was in Christ Iesus. Who being in the forme of God, thought it no robberie to be equall with God: But made himselfe of no reputation, taking on him the forme of a seruant, and was made like vnto men, and was found in shape as a man. He humbled himselfe & became obedient vnto death, euen the death of the crosse. Wherefore God also hath highly exalted him, and giuen him a Name, aboue every name; that at the name of Iesus shoulde every kneebow, both of things in heauen, and of things in earth, and of things vnder the earth: which is as much to saie, as that no power, or strength was so great, but that it should submit it selfe vnder his empire and dominion.*

Matt. 28, 18

Iohn. 17, 2.

But to come againe vnto my first purposed argument. The Prophet *Isaiah* most plentifully and largely enery where throughout his prophetic amplifieng Christs kingdom, and aduancing his glory, comforteth the afflicted and sorowful, which think themselves forsaken and destitute of all releefe and succour, and encourageth them to lift vp their harts, and to stay themselves in assured hope
of

of Gods infinite mercies, vndoubted prouidence, and infallible deliuerance.

For, (by taking a metaphor from a yoong grasse or slip) hee sheweth that the spirituall kingdome of *Dauid* shall bee restored by Christ, and that all the godly which thinke themselues forsaken, shoulde haue one that should be their deliuerer and redeemer out of the thraldome and tyranny of Sathan. For *There shall come forth* (saith he) *a Spring, rod, shoote, or set, out of the stocke of Iesse, & a grasse* *Isai. 11. 1.* *shall growe out of his roote. And the spirite of the Lord shall rest vpon him: the spirite of wisdom and vnderstanding: the spirite of counsell and strength: the spirite of knowledge and of the feare of the Lord.* Whereby he signifieth Christ, being without measure inestimably furnished with all gifts, and wherof he giueth by measure to those that be his.

The same Similitude doth he afterwarde continue and prosecute, eftsoones repeating it, and saieng, that in *That day the roote of Iesse*, which seemed in that decaied state of the Iewes, to be in a maner rotten and like a drie sticke; *Shall stande and be set vp for a signe vnto the people, and all nations shall seeke vnto it:* that is, all people and kindreds of the earth shall fixe their eies vpon Christ, as on a token or marke, and al nations shall come flocking to him, and doe vnto him homage.

But from the Roote of trees and Plantes, (which draineth moisture out of the earth,

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and diffuseth vitall sap and iuyce proportionable throughout all the braunches and boughes) be taken and borrowed in the hollie Bible, sundry very proper and apt Similitudes, applied by the Prophets, partly to prosperitie, and flourishing seasons: partlie to aduersitie and desperate times, as namely when desolation, death and destruction is threatened and denounced to the gracelesse and wicked.

So, the holy Patriarch *Iob*, mentioning what wealth, power, dignity and abundance, he had aforetime enioied, when the princes and peeres of the Countrey did vnto him honor and reuerence, saith; *My roote was spread out by the water side; and the dew lay upon my corn.* By which metaphores, taken from trees conveniently and holesomely watered, and from fields comfortably moistened with the sweet dew of heauen, he meaneth that all thinges went prosperously forward with him, and that no losse or hinderance did betide him.

And as the Root is the foundation, wheron trees are staied, and whereby they receiue their nourishment: so doth God by his prophet *Hosea* promise vnto all those that are penitent and sorrowfull for their sins, and leane onely vnto his mercy and protection, the continuance of all prosperous and happy successe; *I will be (saith he) as the dew vnto Israel: he shall grow as the Lillie, and fasten his rootes as the trees of Lebanon.* Signifieng that
their

their felicitie shoulde not be fading and vanishable, but (as strong trees) perdurable and lasting.

Solomon also describing the vaine and transitorie hope of the wicked, which shall be disappointed of their desires, and misse their wished welfare, saith, that *The desire of the vngodly*, is a net of euils: that is to say, they imagine and deuise such things as bring destruction and breede their owne mischeefe; *But the roote of the righteous bringeth forth fruite.* Pro.12, 12

So doth *Wisedome*, pronounce and saie of hir selfe, that *She tooke roote in an honourable people, even in the portion of the Lords inheritance: and that she is exalted on high as a Cedar in Libanus, and as a Cypers tree vpon mount Hermon:* that is, she distributeth and disperseth hir vertues far and wide, comfortably shadowing and refreshing all hir louing children. Eccl.24, 14.

Contrariwise, when God denounceth destruction to the wicked, and protesteth that all their power (be it neuer so strong and mighty) shall not continue, he pronounceth that their *Rote* shall be plucked vp. As in that saieng of *Iob*; *I haue seene my selfe when the foolish was deepe rooted, and sodainely I cursed his habitation.* Whereunto also agreeth that, which he saith in another place; *The vngodly man sorroweth all the daies of his life, and the number of a tyrants yeeres are unknowne. He shall not be rich, neither shall his substance continue, neither shall* Iob. 5, 3. Iob. 15, 20. Vers. 29.

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shall his prosperity take deepe roote vpon earth. The flame shall dry vp his branches: and he shall go away with the breath of his mouth. Al these words and terms do shew that all the pompe, glory, insolencie and pride of the wicked shall be quite turned vpside downe, and brought to nothing.

Psal. 52, 5.

No lesse terrible plagues doth the Prophet *David* denounce against the wicked, who trusting in his worldly wealth and vncertaine riches, oppresseth the innocent; *God* (saith he) *shall destroy thee for euer; he shall take thee and plucke thee out of thy tabernacle, & roote thee out of the land of the liuing.* Thereby signifieng, that he should vtterly be rooted out, & plucked vp euen by the rootes: and there shoulde be left no hope to him of any posteritie.

Matt. 15, 13

Iohn. 15, 2.

The same metaphor vsed *Christ*, when as he rebuked the Pharisees and Scribes, for transgressing the commandements of *God* by their owne hypocriticall traditions, and appeased his disciples, who were offended at him for speaking so plainely and freely vnto those high Rabbines: for he saith; *Euery plant which my heauenly father hath not planted, shall be rooted vp.* Signifieng, that all doctrine, religion and institution of life, that is not warranted and staied vpon the sure and sound foundation of *Christ*, but sauoreth more of phantasticall superstition, than of sincere and true holines, shall be destroied and plucked vp. Al

I. Cor. 3, 11.

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such things as are attempted and vndertaken either for ostentation or lucre, by the adle deuise of mans foolish braine, without the warrant of Gods holy word, and authority of the sacred Scriptures, neuer attaine to any good effect, but are scattered and come to naught.

Of the Plant it selfe, and of the yoong sprigs, buds or slips may the like be said. For, from thence are there Similitudes borrowed & taken, appliable either to the good or euil part. So (saith *Isaiah*;) *The house of Israell is the vineyard of the Lord, and the men of Iudah are his pleasant plant.* Againe, in the same Chapter it is vsed in the woorse part; *As the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame; euen so the roote of the wicked shall be as corruption, and their bud shall rise vp like dust.* That is, the wicked shall be destroyed, and neuer grow to any bignes.

Againe, where the same Prophet comforteth the people, and assureth them that the grace of their Redeemer shall not faile them, he saith; *In that day shall the bud of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent.* Whereby he sheweth, that great honor, glory and dignitie shall befall to them that continue stedfast in faith and hope, through the mercy and fauour of Christ to obtaine saluation.

To this purpose also tendeth that surpassing ioy, which the godly inwardly in spirite enioieth,

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Isaie. 61, 10.

enioieth, and for the which he so exceedingly reioiceth, that he is adorned and enriched with so many and so great blessings. For he ascribeth all and euery the good gifts, wherewith he is indued, vnto Almighty God, with humble and hartie giuing of thanks for the same. *I will greatly reioice in the Lord (saith he) and my soule shall be ioyfull in my God. For he hath clothed me with the garments of salvation, and couered me with the robe of righteousness: he hath decked me like a Bridegroom, and as a Bride attirerth himselfe with hir Jewels. For as the earth bringeth forth hir bud, and as the garden shooteth forth his seede: so will the Lord God cause righteousnessse and praise to flourish forth before al the heathen.* In which words he sheweth, how he is graciously adorned with al kinds of vertues, and that through the free mercie and benefit of God; to whom for the same is due all praise and glorie.

Iere. 33, 11.

For as the earth being fertile and fruitfull, and beautified with the gallant verdure of fresh flowers and greene herbes, is an argument of the bountifull goodnes of God towards vs: euen so, righteousness, peace, tranquillitie, and other vertues wherewith the mind and soule of man is garnished, declare the exceeding great goodnesse and loue of God toward mankinde: so that these most gracious gifts of God, woorthily ought to prouoke and stir vs vp to al praise and thankfulness.

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The Vine branches, which spreade themselves abroad, and giue comfortable shadow against the heate of the Sunne, signifie in the Scriptures felicitie, honour, dignitie, magnificence, worship and renownme.

So doth the princely Prophet *Dauid* by an elegant Allegorie of the *Vine* and hir branches, reckon vp the prosperous estate of the Hebrewes, which was afterward sauced with sower and bitter calamities. For thus doth he reason with God; *Thou hast brought a Vine out of Egypt: to wit, the people of the Iewes: thou hast cast out the heathen, and planted it: that is, thou bestowedst great diligence in trimming, manuring and dressing it: She stretched out hir branches vnto the sea, and hir boughes vnto the riuer: that is, she enlarged the bounds and limits of hir dominion. Why hast thou then broken downe hir hedge? So that all they which go by, plucke off hir grapes. That is, doe despoile, ransacke, teare asunder, and dismember the roiall power of the Iewish nation, and that because they want thy defence and protection. The very same argument handleth Isaiah, in a Similitude taken from the Vineyard, and the buds or branches of the Vine.* Psal. 80, 8. Isaic, 5, 7.

There is in *Ezechiel* a notable place shadowed vnder an enigmatical Parable of a great rauenous Egle, (by the which, the Lord meaneth the king of *Babylon*, who greedily gaped for the kingdome of *Israel*) and of a flourishing Vine with great and wide spreading branches. Ezec. 17, 3.

ches. Whereof the whole drift is, to shew, that there is in this world nothing steadie, permanent, durable, or of continuance: and that there is no trust to be reposed in anie mortall creature, or worldlie Potentate: for that the leagues, amities, and pacts of Kings and Princes, and all their societies, confederacies, and flourishing principalities be liable to ruine, and subiect to mutabilitie.

For, God at his pleasure, sometime subuerteth and ouerturneth them: euen as a Vine is pruned and lopped, when it is too ranke of leaues, branches and boughes: and many times extollereth, dignifieth and aduanceth those things, that in sight seeme to bee abiect, base and contemptible: as in the end of that Chapter he plainly affirmeth, in these words; *And all the trees of the field shall knowe: that is, all the proud, stately and pompous Kings shall well vnderstand, that I the Lorde haue brought downe the high tree, and exalted the lowe tree: that I haue dried up the greene tree, and made the drie tree to flourish. I the Lord haue spoken it, and haue done it.* Heerby signifieng, that the Lord exalteth the humble and contemptible, and bringeth downe the proud and arrogant.

The selfesame thing did the blessed Virgin also acknowledge, leauing it in memorie in that hir most godly and heauenly Hymne to all posterities; *that God extendeth his mercie vnto all them that feare him, but scattereth the proud*

Vcrf. 24.

Luke. 7. 50.

proud and arrogant in their owne wicked imaginations: that he filleth the hungrie with good things, and suffereth the rich to continue hungrie.

A litle after, the same *Ezechiel* prosecuting stil the same argument, thundreth out a prophecie against the proud, periured, and cruell princes, *Iehoas*, *Iehoiakim*, and *Zedechiah*. For he doth depaint them in their right colours, and linely set them downe according to their pecuifh dispositions, so that in them was verified the olde prouerbe, *Mali corui*, *Ezec. 19, 2. malum ouum*. Wherefore lay thy mother that *Lionnes*, among the *Lions*? she nourished hir yoong ones among the *Lions* whelpes. One of hir whelpes she brought vp, and it became a *Lion*: it learned to catch the pray, and to deuoure men. The heathen heard of him, and caught him in their nets. The Mother seeing hir selfe disappointed of hir hope and expectation, tooke another of hir whelpes, to wit, *Iehoiakim*, and made him a *Lion*, that is, a tirant; Who went among the *Lions* and became a fierce *Lion*, and learned to catch the pray, and to deuoure men: and to make widowes, and destroy cities; who at last was caught and brought in chaines to the king of *Babylon*.

And the more to exaggerate the heinoufnes of this thing, and to amplifie the crueltie of the king, which he had sucked (as it were) from his mothers breast, he goeth to the very groundworke of the matter, vsing a Physicall metaphor, thus; *Thy mother is like a vine in thy blood*. Which metaphor and the other that

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that immediately follow, no man can rightly expound that is not skilled in Physick, and the works of nature. For he there alludeth to the naturall maner of a childe being yet within the mothers wombe : which is nourished with a menstrous blood. His meaning therefore is, that his mother (from whom he sucked crueltie) was exceeding fruitfull and abounding with bloode, as a plentiful vine, planted by the water side : whereby it came to passe that by reason of his ranke nourishment wherewith he was franked and glutted, he became to haue great strength and robusteous might. As that which followeth doth witnes; *She brought forth fruit and branches by the abundant waters*: that is, through the abundance of nourishing humours in hir wombe; *And she had strong rods for the Scepters of them that bare rule*: thereby meaning his regall dignitie, princely preeminence, and courtly pompe; *And hir stature was exalted on high among the branches, and she appeered in hir height with the multitude of hir branches*: meaning his power and maiestie, which shoulde stretch and extend very far : and *His stature exalted on high among the branches*, signifieth, that in magnificence he far surmounted any of his neighbour kings and princes, bordering vpon him, and that he victoriously enlarged the limits of his kingdome and iurisdiction.

But when; *As he being thus aduanced to honor,*

nor, began to forsake the Lord his God, he (although he were as a goodly and broad spread Vine) yet was he plucked vp, and his rods withered, and it selfe transplanted in a dry, thirstie, and desert place; 2.Kings.23, 32, 33, 34. and 24, 19. Iere.52, 2.
 to wit, into miserable thraldome, and seruile banishment, into the which he was carried away captiue, and entierly depriued of al his estate and Roialtie, which is shewed in these next wordes; *He hath no more any strong rod to be as a scepter to rule:* that is, he shall be left vtterly without any maiesty, honor, magnificence, dignitie, or authoritie to protect or countenance him from contempt.

Thus far of the roote and of the branches of the *Vine*, from whence our Sauour taketh Similitudes: resembling the godly (which are grafted into him by faith, and doe bring forth the fruits of good works) vnto fruitfull branches: And the wicked, (void of faith and charitie) he compareth vnto dry, withered, and vnprofitable slips, which are accordingly to be cast into the fire. Whereof we spake afore, in the Chapter of the Vine, wherein was explained that place of *S. Iohn* the Euangelist. Ioh.15, 2.

The Boughes also, which (like armes) proceede and spread out from the trunk or body of the trees, are (by the like metaphore, as branches be) vsed in the Scriptures.

And vnder this worde is signified might, strength, firmitie, safetie, health, beauty, honor and ornament of the whole race or family,

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family,

mily, together with the propagation of posteritie, and continuance of the stocke and kindred in one ligne and pedagrew.

So doth the *Wiseman* vse it, whereby he promiseth felicitie and prosperous yeeres to him that ensueth and embraceth Wisedom;

Eccle.1,24. *The feare of the Lord (saith he) is the roote of Wisedome, and hir branches are long life: that is, the date of his daies shall be prolonged, and his life shall be lengthened.*

The Apostle vseth also a notable metaphoricall speech, taken from the boughes broken off from the naturall Oline tree, and others grafted into their place: whereby by a most strong argument, he prooueth and sheweth, that the Iewes are not so intirely cut away, and broken off, that no manner of

Rom.11,23 hope is left for their recouerie; but rather, that they shall againe be grafted in, if they abide not still in vnbeleefe. *For if the first fruits*

Verf.16. *be holie, so is the whole lumpe: and if the roote bee holie, so are the boughes and branches. If Abraham*

Gal.3,6. *the father of beleenrs beleen'd God, and it was*

Rom.4,11. *imputed to him for righteousness: why should not*

Iam.2,23. *his successors and posteritie expresse their fathers faith, and imitate him in his godlie example?*

But as faire spreading boughes do sometime signifie felicity and prosperous successe: so sometimes againe in the Scriptures they are applied to the contrarie; that is to say, to aduersitie: and do signifie calamitie, miserie and

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and trouble that shal light vpon the wicked.
 And in this sense doth holie Iob vse them,
 saieng; *The wicked man is all the daies of his life,* Iob. 15, 20.
as one travelling of childe : but he shall neither be 29, 30.
rich, neither shall his substance continue : neither
shall the prosperitie thereof be prolonged vpon earth.
The flame shall drie vp his boughes, and denoure his
branches : that is to say, all things shall go
backward with him, and turne to his confu-
sion. And although the wicked seeme for a
while to flourish, and lustily to spreade out
their branches, yet shall sudden destruction
in the end ouertake them, and all their iolli-
tie in a moment be turned topsiturnie.

The same (as the *Wiseman* pronounceth)
 shall befall to the froward and peruerse ge-
 neration of the wicked, saieng; *Bastard plants* Wild. 5, 3.
shall take no deepe roote, nor lay any fast foundation.
And though they bud forth in the branches for a
time, yet they shall be shaken with the wind ; they
stand not fast, and therefore shall they be rooted vp,
and pulled out of their places. Their vnperfect
branches shall be broken, bicause they haue not
strength and firmitie, neither are come to a-
ny iust growth: and their fruit shall be vnprofita-
ble, & sower to eat, yea meet for nothing. Meaning
 (as by the course of the text may plainly be
 perceiued) that neither such fathers, nor yet
 such children and posteritie cōmonly bring
 any benefit or cōmoditie to the Common-
 wealth : but as he immediately afterwarde
 saith; *Children borne of the wicked bed, are wit-* Ver. 6.

nesses of the wickednes against their parents.

In the 23. Chapter of *Ecclesiasticus* is the same Argument handled, wherein be reckoned vp sundry sinnes proceeding of Adulterie, and the shamefull crime of hir, that plaieng the Whoore, getteth hir children by another man than hir owne husband. Which crime he so earnestly and vehemently there displaieth, that first he sheweth, how she is iustly to be smutted with open infamie, that *she shall be brought out into the congregation, to be a gazing stocke to the world, and that examination shall be made of hir children: which shall not succede in the inheritance of their supposed father, but liue in contempt, without any honor or estimation: and finally, that they shall not take roote, nor their branches bring forth any fruit.*

A like saieng hath he also in another place; *Eccl. 40, 15. The children of the vngodly shall not obtaine manie branches, and the vncleane rootes as vpon the high rocks shall be rooted out.* Meaning (as Christ said *Matt. 13, 5. of the seede, which fell in hard and stonie ground*) that the issue begotten in vncleanes, cannot take roote, nor arise to any hope of posteritie, but that as soone as any of the stocke and progenie beginneth to sproute and come vp, it anon againe withereth away, and is brought to nothing.

Much like to this, is that saieng of *Isaiah: Afore the harvest when the flower is finished, and the fruit is riping in the flower, the Lord shall cut downe*

downe the branches with hookes, and shall take away and cut off the boughes. By which Metaphor he sheweth, that all things go prosperously forward for a while, with the wicked; their corne ripeth, and their haruest draweth on, their fruites prosper, and are timely: but euen when all things seeme to be at their full ripenes, and they themselues hoping euen now to enioy their fruits; both corne and graine, crop and fruit, bough and branch are swept away, and the great shew of former benefit, with a trice defeated and frustrated.

The Flower, is the ioy, beauty, and delite Flower. of the trees, in the Spring time of the yeere, feeding the beholders eie with pleasure, and refreshing his nose with comfortable sent & smel. Now Plants and Herbs, do blossome & flower, some at one time, and some at another: for some there be that burgeine and shoote out in the Spring, some in Sommer, some in Autumne, and some (in temperate climates and milde aire, where the biting frost nippeth not) in Winter.

And vnder the name of *Flower*, there is ment, as well in the Scriptures as in other writers, euery such thing as is in his excellent prime, and gallant brauery. So is the lustie time of youth and adolescencie, tearmed by the name of the flower of age. For then is the body in his perfectest comelines, beauty and proportion. In the same sence are vsed also, leaues, greene grasse, haie, stubble, and other things

things of small continuance, which quickly and sodainly passe and fade away.

So doth the Apostle *Paule* resemble and compare doctrine that is corrupt, vnfound, dangerous, counterfaite, superstitious, and hypocritall, vnto *Tymber, Haie, and Stubble*. For, whosoever are without the sounde and sincere truth, comprized & warranted in the volumes of the sacred and Canonical Scriptures, mouldre and vanish away as smoke, and cannot abide the triall when the storms of temptation begin to blow, euen as drie stickes and rotten woode cannot abide the force of the burning flame, but are straight-waies consumed.

But most commonly the pleasant gallantise and amorous beautie of the *Flower*, in the Scriptures is vsually applied to such thinges as be fraile, transitory, fading, ruinous and momentanie. As in *Iob*. *Man that is borne of a woman is of short continuance, and full of trouble. He shooteth forth as a flower, and vanisheth away as a shadow*. Wherewith agreeth that which the Prophet *Dauid* writeth; *The daies of man are as grasse: as a flowre of the fielde, so flourisheth he*. By which words he meaneth such a thing as quickly perisheth and passeth away, albeit for the time it seeme to the eie, gallant, beautiful and amiable.

And to the intent, euery man should on the one side, haue daily before the eies of his mind his fraile estate & brittle condition: &

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on the other side, the power, efficacie & eternitie of the word of God, *Isaiah* is commanded with a loude voice to proclaime and cry out, that *All flesh is grasse, and all the grace therof as the flower of the field. The gras withereth the flower fadeth : bicause the spirite of the Lord bloweth vpon it : surely the people is grasse. The grasse is withered, & the flower is faded : But the word of our God endureth for euer.* Notifieng thereby that all pompe, glory, dignity, magnificence, or whatsoeuer else in man is admirable and highly set by, whether they by gifts inward of the minde, or outward of the body, at the breath of God fade and vanish away.

*Isai. 40, 7.
Eccl. 14, 17.*

Let euery man therefore stande vpon his guard, and take heed that he repose not any confidence in these brittle, transitorie, and momentanie gifts, or in these vaine goods of the world, but that he stay himselfe vpon the sure and infallible worde of God, which is onely permanent, holesome, solide and comfortable.

To the consideration of these eternal and aie during riches, the two blessed Apostles *1. Pet. 1, 4.* of our Lord, *Peter* and *Iames* do earnestly exhort vs : that we should leaue seeking after the vaine vanities of this wicked world : and studie to attaine the eternall and euerlasting ioies of heauen, whereunto Christ in his blessed word inuitheth vs. *Iam. 1, 21.*

There be many mo the like metaphores and Similitudes taken from leaues and

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flowers, which to the conscience and minde of ech zealous Christian, depainteth and setteth foorth the transitory trash and fickle hold that by daily experience is knownen to rest in these worldly things, wherwith men are vsually puffed vp into such insolent pride and arrogancie.

And thus doth the Prophet *Isaiab* compare the pride and loftines of *Ephraim* (and vnder them, all others, infected with the like vices) vnto fading flowers, & falling leaues. For thus threateneth hee destruction vnto them; *Woe be vnto the crowne of pride, euen to the drunken people of Ephraim, whose great pompe is as a flower that falleth away. The crowne of the pride of the drunken Ephraemites, shall be troden vnder foote. For his glorious beautie shall be a fading flower, and as the hastie fruite afore Sommer. For as rath ripe fruits and Apples are not long lasting, nor of any great continuance: so likewise shall not their felicitie continue in any long prosperitie.*

Nahum the Prophet likewise by the same Similitude sheweth that there is nothing in the world so braue, gallant, beautifull, and amiable, but that God can and will destroy and bring it to nothing, when his wrath is kindled against the obstinate and wicked: insomuch that all the flowers and buds, that is, the pompe and glorie of huffing Roysters be with a trice dispatched, dispersed, defeated, and adnihilated: which in these words he

he setteth downe and describeth ; *Basan is wasted, and Carmel, and the flower of Lebanon is wasted* : that is, all the power and strength is decayed, and all the brauerie brought to nothing. Nah. 1, 4.

After flowers, are the Fruits and Seedes Seede.
next to be spoken of: whereof, for that there be thence Similitudes vsually fetched and borrowed, wee must note this by the way : That *Seede* (as also the Fruit) in the Scriptures is taken for the tribe, kindred, stocke, pedagrew and offspring, from whence a man is issued and descended : the which God in his word promiseth to blesse with all welfare and prosperitie, in those that folow his lawes and obserue his commandements. As the Prophet *Dauid* in one of his Psalmes witnesseth, saieing ; *I haue beene yoong, and now am old.* Psal. 37, 25.
and yet saw I neuer the righteous forsaken, nor his seede begging their bread. His seede shall be blessed : and the righteous shall inherite the land : as for the seede of the vngodlie, it shall perish, and be rooted out.

So, *Eliphaz* one of *Iob* his friends that came to reason with him, and to comfort him, commendeth the chastisement of the Lord, proouing the same to be very beneficial and profitable for man ; for that thereby hee is taught and schooled to submit himselfe vnder his mightie hand, and thankfully to receiue his fatherlie correction: being certainly perswaded that the same is sent ynto him
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Iob. 5, 25.

for his amendement, to trie his constancie and patience ; and thereby therefore doth man receiue singular blessing and commoditie. *Thou shalt see (saith he) that thy seede shall be great, & thy posteritie as the grasse of the earth. Thou shalt go to thy grane in a full age, as a ricke of corne commeth in due season into the barne : that is, thou shalt (as a man of noble calling and high parentage) be honorably buried, with a great assemblie of Nobles, solemnizing thy funerals.*

Againe, for that both herbs and trees doe beare and bring foorth seede, which afterward produceth the like plant according to his kinde, and so from one to another infinitely : therefore the holy Prophets doe also vse it, for the garnishing and illustrating of their Arguments and Sermons.

Seede therfore signifieth successe, increase, plentie, foison and abundance. As in the Prophet Isaiah we may euidently see, where the Lord promiseth to al them that trust in him, and imbrace his lawes, all felicitie, successe and abundance. The Lord (saith he) shall giue raine to thy Seede, when thou shalt sow the ground, and bread of the increase of the earth, which shall be fat and very plentious. In that day also shall thy cattell be fed in large pastures. The Oxen also and the young Asses that till the ground, shal eat cleane prouender, which is winnowed with the shouell and the fanne. Signifieng that his worldly wealth and temporal goods should be maruellously increased,

increased, and all things should prosper according to his harts desire.

The same reason is for the Fruit: for in ^{Fruit.} the Bible, the Fruits of herbs and trees doe betoken and signifie plentie, abundance, fertilitye, blessednes, prosperitie, works good and euill, scarcitie, dearth, penurie, iustice, integritye, wickednes, impietie, loosenes, dishonestie, and lewd maners, which are also signified vnder the name of Corne or Graine. So, the Prophet *Hosea*, exhorting men going astray, and forgetting themselues, to vertue, integrity of life, and righteous dealing, saith thus; *Sowe to your selues in righteousness and reape after the measure of mercie: Breake vp your fallow ground, for it is time to seeke the Lord.* In which words he counselleth and aduise them to forsake their woonted maner of life, and to liue in such sort as may be acceptable and pleasant to God. *For hitherto (saith he) you haue plowed wickednes, you haue reaped iniquitie, you haue eaten the fruite of lies.* By the which metaphore he sheweth how, that they practised nothing else than fraud, quarrels, wrangling, suttletie, falsehoode, deceite, and how to entrap, circumuent, vndermine, deceiue, and oppresse the innocent. Now heer therefore he admonisheth them to leaue their filthy practizes, and to plucke vp by the roots all the wicked weedes and noisome tares out of their harts; and in lieu thereof to sow in the furrowes of a pure conscience, honest
and

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and Christian dealing, mildenes, lenitie, curtesie, righteousnesse, and true neighbourhood.

The selfe same thing doth the Lorde likewise by his Prophet *Ieremie*, earnestly command and strictly enioine, saieng; *Breake vp your fallow ground, and sow not among the thornes*: that is, see that your harts be manured and garnished with the godly seedes of integritie, righteousnes, innocencie and goodnes, hauing the thornes and briers of wickednes quite plucked vp by the rootes.

And this is further manifestly witnessed by the Prophet *Isaiab*, where as the Lorde by a most notable kind of consolation, assureth the minde and conscience of the godly, that he shall not misse to obtaine saluation. For thus proclaimeth he safegard and health vnto them, in their great afflictions and almost desperate troubles; *Say to the righteous that it shall go well with them, for they shall eate the fruite of their workes and studies*. Assuring him thereby of assistance, and willing him to bee of good comfort and cheere: bicause in the extremitie of famine or war, (when others shall be surprized in calamities and afflictions) he shall quietly and safely enioy the thinges which he hath receiued from the Lord God, by the worke and trauell of his owne hands. *But wo be vnto the wicked* (saith he) *for it shall be euill with him: and the reward of his owne handes shall be giuen vnto him.*

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But Fruite is also sometimes taken in the Scriptures for children, issue and posteritie: which the princely Prophet *Dauid*, testifieth to be an especiall blessing of God, as by his words it plainly appeereth; *Behold* (saith he) *children and the fruite of the wombe, are an heritage and gift that commeth of the Lord.* Psal. 127, 3.

Againe, where God, vnder the name of *Dauid*, pronounceth that the kingdome of Christ shall be euerlasting. *The Lord* (saith he) *hath sworne in truth vnto Dauid, and he will not shrinke from it, saing, of the fruite of thy bodie will I set vpon thy throne. There will I make the horne of Dauid to flourish: For I haue ordained a light for mine annointed. As for his enimies, I wil cloth them with shame; but on him shall his crowne flourish.* Psal. 132, 11.

In which words he meruellously aduanceth the honor, strength, and maiestie of his empire, which should far and wide be extended. And vnder the type and person of *Dauid* he signifieth how the kingdome of Christ our Sauour (which is spiritual) & his church (which is the congregation of the faithfull,) shall neuer be quite ouerthrowne and oppressed, nor with any length of yeeres or iniquitie of time abolished: although the enimies thereof neuer so fiercely rage against it, and bloody persecutors (maligning & deadly hating the light of the Gospell, and the doctrine of saluation, seeke all meanes in the world to deface and quench it. And to this effect is that sweete and comfortable saing
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of our Sauour Christ himfelfe, touching a firme and vnmooueable faith, and vnexpugnable profeffion of his name, promifing, *Mat. 16, 18.* that *The gates of hell shall not preuaile againſt it.*

For, whoſoeuer is ſurely ankored vpon this ſounde and vnmooueable foundation, ſtandeth faſt and needeth not to feare any harme to betide him: but is ſure to be protected and guarded from all maner of miſchiefe whatſoeuer.

And this thing Chriſt alſo in another place witneſſeth, by bringing in a Similitude of a *Mat. 7, 24.* Wiſeman, that *Builed his houſe not vpon the ſand, but on a ſure rocke; ſo that although the raine fall, the floods come, and the winds blow, and beate vpon that houſe, yet falleth it not, bicauſe it is ſurely grounded vpon a Rocke.* By which Similitude he ſignifieth, that ſuch as haue a ſounde and liuely faith, and teſtifie the ſame in their liues and conuerſation, haue their conſciences inuincibly armed againſt all ſtormes and tempeſts, that daily and howerly aſſaile ech true Chriſtian.

This aſſurance and ſafetie, which all they doe enioy that conſtantly reſoſe themſelues vpon the mercies of God by faith, and wholly referre themſelues vnto his diuine wil and protection, is notably alſo deſcribed and ſet out by the Prophet *Dauid* in his *91. Pſalme.* Wherein he pronounceth ſafety and protection from all perils and miſhaps that may a-
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ny waies betide him, namely, from the noisome pestilence and plague, and from any other danger whatsoever, as well priuie as apert, by night as by day.

All which commeth to passe, for that hee resteth vnder the defence of the most High, and dwelleth vnder the shadowe of the Almighty, and being couered vnder his wings, and protected vnder his feathers, it is vnpossible that he should in anie wise miscarrie.

Thomas Newtonus, Cestreshyrius.

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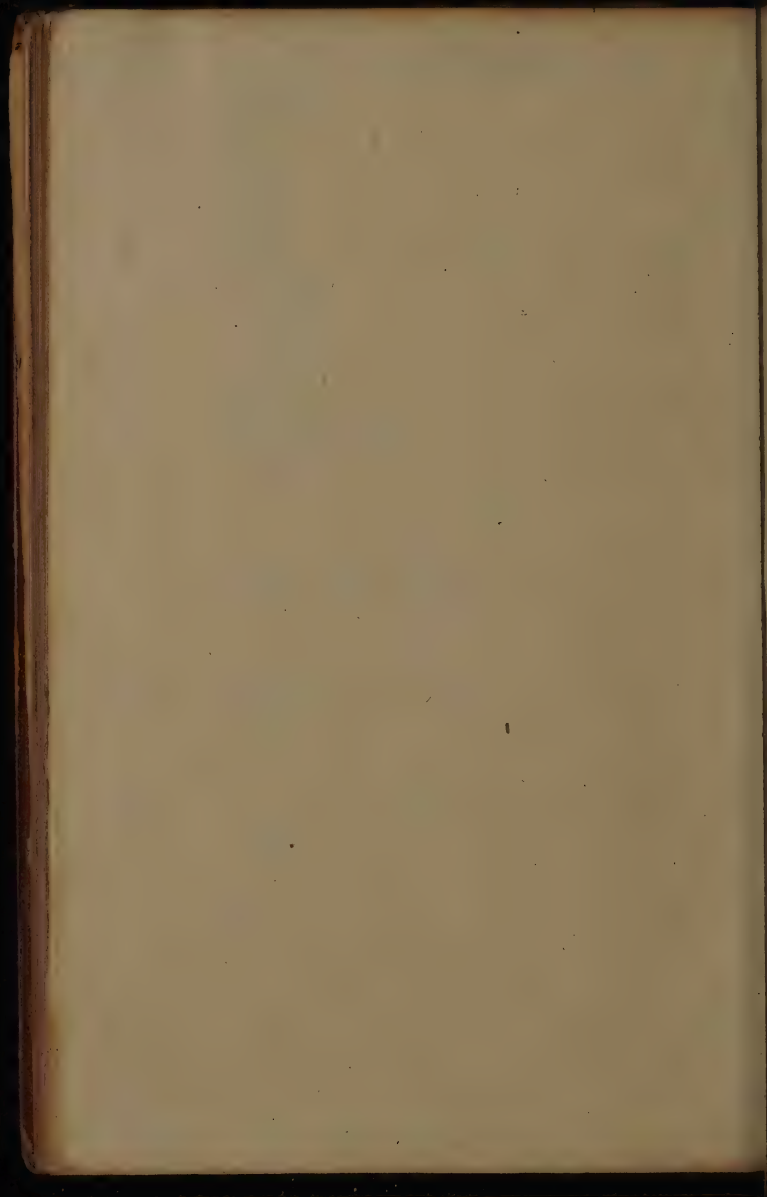
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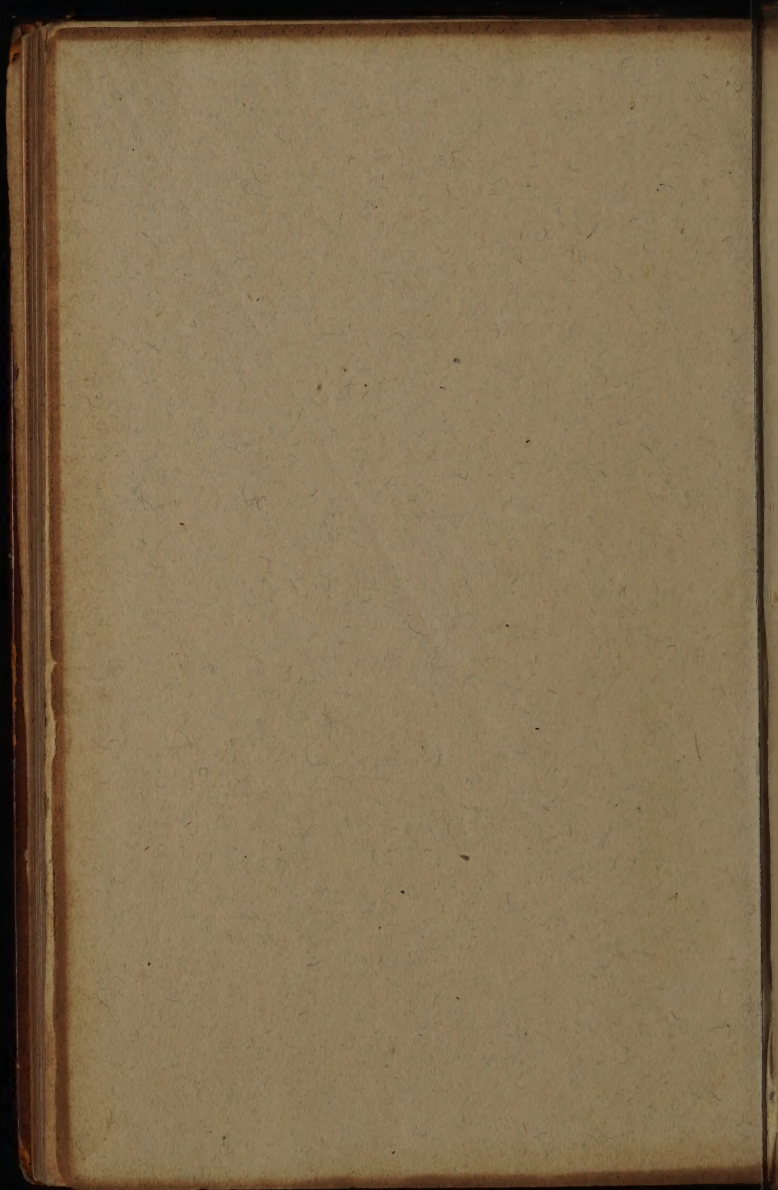
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